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A N

E S S A Y

Towards explaining the

History and *Revelations*

OF

S C R I P T U R E

In their several PERIODS.

P A R T I.

To which is added

A Dissertation on the FALL of MAN.

By *Jeremiah Hunt*, D. D.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν. *Heb.*. i 1, 2.

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THE PREFACE.

HAVING been for many years convinced, that the beſt way to underſtand the revelations of ſcripture is to attend to the hiſtory, wherein they are tranſmited to us, I was for that reaſon induced to undertake this ſubject. My preſent deſign therefore is to explain the revelations God has made to men, in the order wherein they lie in the ſacred writings, and in their ſeveral periods, during the ſtate of innocence; at, and after the fall to the flood; and from the flood to Abraham. *Theſe periods the following diſcourſe includes. A ſecond part will be imployed in conſidering the laws of* Moſes, *and offering the reaſons of that inſtitution. After which I ſhall attempt an explanation of the ſucceeding diſpenſations of divine providence towards the Jewiſh nation, in the ſame hiſtorical method.*

The circumſtances which attended, and gave riſe to the ſeveral diſcoveries of the divine mind, will clearly ſhew the fitneſs of each of thoſe revelations. The nobleneſs of the deſign to promote religious virtue and true happineſs, by ſuitable means and powerful motives, will recommend them. And the unity of view, which runs through all of them, tho communicated by different perſons, and in different ages, will be found no inconſiderable proof of their divine original. Enthuſiaſm and ſuch an unity of deſign are perfectly inconſiſtent. And the charge of ſuperſtition is unreaſonable, ſince the intention of

each

each discovery is religious virtue, and what is revealed appears, all circumstances considered, as a proper means to compass that end; which when it is not attained, divine resentment is expressed to those, who respect only the means.

When I had near finished this Essay, I read with pleasure two pieces not long since published; namely, Revelation examined with candor, *and* An Essay on the several dispensations of God to mankind. *Consulting therefore with some of my friends, to whose judgment I pay great deference, whether those performances, which I think deserve extremly well of all who delight in the study of the sacred writings, would not render the publication of mine unnecessary; their opinion was, that this was writen in a different method, was a part only of my design, took in several things which the others did not, and in their sentiment might be of some use: for which reasons I have now suffered it to appear abroad.*

If there be any thing new in the Dissertation on the Fall, *I hope the difficulty of the subject will procure it a fair and candid examination. I had designed another Dissertation on the* Presence, *but I found the history of it would have carried me through all the revelations of scripture; and therefore I thought it would be most proper to postpone it.*

London, 18 December,
MDCCXXXIII.

Jer. Hunt.

AN

AN

ESSAY

For explaining the

Scripture-Revelations.

TRUE religion conſiſts in apprehending the fitneſs and relation of things, and conforming our conduct thereto, from a due regard to the authority of the firſt cauſe, by whom this fitneſs and relation were wiſely conſtituted. It muſt therefore evidently follow, that the underſtanding [1] ſhould be inured to attend to the truth and order of things; by which it will gain an eaſe and readineſs in forming juſt and clear ideas of religion, and of its tendency to render us perfect, and make us happy, both in a private and ſocial character; will be qualified to diſtinguiſh the religion

[1] νοῦς.

that is true from that which is falſe, and to diſcern as well the beauty and force of the former, as the deformity and weakneſs of the latter; and, in a word, will attain its juſt right of direction and empire[1].

The conſtant and habitual neglect of this depraves both the judgment and practice, gives the aſcendent to ſenſe, affection, and fancy; which, however ſuited they are to our preſent ſtate, while kept in proper order, when they are allowed to ſteer and guide, will introduce innumerable miſtakes and irregularities in religion. Hence it comes to paſs, that juſt and pure ideas of the Deity, and the true way of ſerving him, are corrupted and loſt, and falſe ones take place: and the more theſe prevail, the more growing is the miſchief, and the wider its unhappy conſequences ſpread. Who can fully deſcribe the melancholy ſcene! The firſt cauſe is not now apprehended as one moſt perfect mind, but various Gods are introduced, and each of them repreſented as the prevailing affection directs. The things which men conceive capable of doing miſchief, as well as thoſe which impart or occaſion any kind or degree of

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[1] τὸ ἡγεμονικόν.

good,

good, how much ſoever beneath themſelves, are by their ſenſual and darkned minds raiſed into the rank of Gods; and the way of worſhiping them is exactly agreeable to that which gave riſe to them, to wit, ſenſible imagery.

In this caſe the manner of ſerving their ſeveral Deities ever was, naturally is, and will be, as different and various, as the frame, paſſions, habits, and behaviour of their reſpective votaries. If their conſtitutions were ſtrong and vigorous, and an activity (which is very uſual) reſulted thence; that activity generally diſcovered itſelf in the rites of worſhip, which they choſe. This appeared in the order of prieſts at Rome inſtituted by *Numa*, who were called *Salii* [1]. In the month of March they were wont to celebrate a religious feaſt to *Mars*, and being habited in a ſhort ſcarlet caſſock, having round them a broad belt, and an helmet on their head, they went on with their ſacred charge, a target in nimble

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[1] Vid. *Plut. in Numa.* Salios item duodecim Marti Gradivo legit, tunicaeque pictae inſigne dedit, et ſuper tunicam aeneum pectori tegumen; coeleſtiaque arma, quæ ancilia appellantur, ferre, ac per urbem ire canentes carmina cum tripudiis ſolennique ſaltatu juſſit. *Liv. L.* i. *c.* 20. Οὗτοι πάντες οἱ Σάλιοι χορευτάι τινές εἰσι καὶ ὑμνῳδαὶ τῶν ἐνοπλίων θεῶν. *Dionyſ. Halicarn. Ant. Rom. L.* ii. § 70. *ed. Hudſ.*

motion keeping juſt meaſures with their feet, and by the various and agreeable turns of their bodies they ſhewed great ſtrength and agility.

In ſuch, who have a great flow of briſk and warm ſpirits, and who are in conſequence liable to an heated imagination, religious raptures prevail, and ſometimes to ſuch a degree, as would be apt to make thoſe about them apprehend they were poſſeſſed with Deity; tho the groupe of images, which the overheated fancy has collected and gaily dreſſed, and from whence theſe raptures ariſe, are confuſed and indiſtinct, and by no means agree to the truth and reaſon of things. This is enthuſiaſm, when taken in an ill ſenſe, but enthuſiaſm in its ſanguine appearance and gayeſt dreſs. When theſe ſpirits are evaporated, and the images grow languid and diſappear, who, without danger of ſharing in the horror, can paint the dreadful, ſable, melancholy ſcene, which frequently enſues? Now their God appears to them armed with thunderbolts, incircled with terrible majeſty, poſſeſſed of irreſiſtible power, and filled with relentleſs fury; conſequently the wretches tremble, and fear takes place, that boundleſs paſſion, which raiſes a thouſand phantoms to diſquiet and torment. To get rid of theſe, and

appeaſe

appeaſe this idol of their gloom, cruel and inhuman rites have been invented and practiſed. Paſſions and habits have had their ſeveral reſpective influences in ſhaping worſhip. The man, who is bred to addreſs and ceremony, who is pleaſed with ſoothing and flattery, will not fail of apprehending, that the ſame or like methods will be grateful to Deity; and he will conſequently fall into trifling rites, and mean adulations. An exceſſive fondneſs for gold will lead to make preſents to the Gods of their favourite ſhining metal. And if their conduct is under the direction of any other criminal inclination, they will ſee no abſurdity in deſcribing their Deities as influenced by the ſame deſires; they will naturally take this method to countenance themſelves in their follies and enormities.

The diſcerning few, who, attending to the truth of things, ſee theſe unhappy errors of the generality and bulk of mankind, cannot but wiſh, that the firſt intelligent mind would reveal his will in ſuch a manner, as to recover men from theſe ſad and melancholy circumſtances. The poſſibility of ſuch a revelation; the ſuitableneſs of it to the true idea of God, and particularly to the notion we muſt entertain of his goodneſs; and the expediency of ſuch a diſcovery to bring men

to that perfection and happineſs, for which they were originally deſign'd; do all give conſiderable ground for hope. But when the degeneracy, which renders ſuch diſcoveries proper and needful, is found upon reflection to ariſe from the neglect or abuſe of mens natural powers, ſuch an hope muſt be owned to be at a great remove from a firm and ſettled aſſurance. If moreover there has been, as ſome imagine, a pretty general expectation of this kind, it is not unlikely that it may have taken its riſe from ſome preceding revelation; if it can be made appear, that there has been an early revelation made to mankind of ſome other, that was to come after it in due time. But whether men have had theſe hopes raiſed in them by reaſoning, or tradition; it is certain, their having entertain'd ſuch hopes of a revelation to be made to them, ſome time or other, has encouraged and occaſioned unjuſt pretenſions to it, and upon different views. The pretended nightly converſes of *Numa* with the Godeſs *Egeria* might be deſigned to give ſome weight, and ſtamp a greater authority on his laws, which he apprehended to be for the advantage of the Roman people. A worſe principle ſeems to have influenced *Mahomet*; who favoured with the circumſtance of groſs

igno-

ignorance that prevailed at that time, and puſhed on by the luſt of ambition, made pretenſion to the character of a prophet; and took a method to prove his claim, which one would have thought, in the ſentiment of all conſiderate perſons, muſt have effectually deſtroyed it; namely, by ſacrificing the lives of multitudes in war. And withal, the reward he propoſed to his followers in paradiſe, conſiſting in the fulleſt draughts of ſenſual delights, ſeems by no means conſiſtent with the true perfection and happineſs of our make, as intelligent.

Since then there have been falſe pretences to revelation, it cannot but be looked upon as highly reaſonable for men to expreſs caution, and to be always on their guard in caſes of this nature. This conduct cannot fail of being pleaſing to the firſt cauſe, who is the higheſt reaſon; and it is very needful for us, unleſs we will lie open and expoſed to the daring and deluſive pretenſions of every wild enthuſiaſt.

Farther, it appears from hence reaſonable, that our powers ſhould be capable of diſtinguiſhing true revelations from groundleſs pretences thereto; or elſe it will be to little purpoſe, that we expreſs any care in the exerciſe of them. They may even as well drive on without any

concern to direct them aright, if we are not capable of forming measures, which upon examination shall appear solid, to steer them in order to our arriving at truth and happiness. The bare supposal that we want such a capacity, is to make man, who is the noblest being in our system, and reason, which is his most distinguishing endowment, more vain, and less fited to compass the end for which they were formed, than any being around us; which seems to be monstrously absurd.

Let it then carefully be consider'd, whether, if there were any revelations made to us from God, it would not be reasonable to expect, that the following characters should attend them: to wit, That they should some way or other appear closely connected with the truth and fitness of things, and be designed to bring us to conform our temper and behaviour thereunto; that they should carry in them traces of the perfections of that being, from whom they are supposed to be derived, who is always conceived to have consummate wisdom, extensive goodness, boundless power, and perfect purity, and consequently that there should be nothing in such revelations inconsistent with these excellencies; that they should be suited to the make of man, as a compound

pound being, to whom they are made; that they ſhould agree to the order of things, and be ſuitable to the circumſtances of the perſons to whom they are addreſſed; that, if there be ſeveral, and each has a proper reference to the other, one uniform deſign ſhould run thro' them all; and that if one be repreſented as the laſt, it ſhould clearly appear to be the completion of the other, and fited in the moſt perfect manner to compaſs its end, our perfection and happineſs.

Theſe are the internal characters of a true revelation: to which may be added ſuch inſtances of power, as exceed the known abilities of thoſe who perform them, when wrought to confirm a miſſion from God to communicate to others the original diſcoveries of his will, they have receiv'd from him; eſpecially if thoſe inſtances of power have an evident ſuitableneſs to the doctrines, which are deſign'd to be confirm'd by them.

Wherever all theſe marks are found, we ſhall be able to vindicate our conduct in giving a ready reception to ſuch a revelation.

Since therefore Moſes, the prophets, and the diſciples of Chriſt, pretend in their writings to tranſmit to us ſuch revelations; let us fairly and without any prejudice examine them by the characters, which

which have been now laid down, and which I cannot but think every one will readily acknowledge to be juſt.

It will be proper here to remark, that Moſes is an hiſtorian, whoſe antiquity and credit we have not the leaſt reaſon to call in queſtion. He is mentioned in that character, as well as of a lawgiver, by the moſt antient hiſtorians, of whom we have any monuments [1]. A great and remarkable people were formed upon his laws, and continue to this day to obſerve them, as far as their circumſtances will admit.

He begins his hiſtory with a relation of the firſt origin of things, and the divine revelations that accompanied, or ſoon followed it. And the account which he has given of theſe events, he may eaſily be ſuppoſed to have received by tradition. *Methuſelah* might converſe with *Adam* and *Noah*, *Shem* the ſon of *Noah* with *Abraham*, *Iſaac* with *Abraham* and *Joſeph*, from whom theſe things might eaſily be convey'd to *Moſes* by *Amram*, who lived long enough with *Joſeph*. Beſides, if Moſes had writen any thing contrary to the truth, he might without

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[1] Vid. *Euſeb. Praep. Evang. Lib.* ix. *Joſeph. Ant. Jud. L.* i. *c.* 3. § 5.

difficulty

difficulty have been refuted by others; and then it cannot be ſuppoſed, that he could have ſucceeded as the lawgiver of the Jews.

This being premis'd, I ſhall conſider the revelations he gives us an account of in the following order.

I. What revelations Moſes repreſents to have been made to Adam and Eve in their innocent eſtate.

II. The diſcoveries God is repreſented to have made to them after their fall, and to the patriarchs before the flood.

III. The revelations he relates God to have made to the patriarchs after the flood, and particularly to Abraham.

IV. The conſtitution which he declares God erected by himſelf among the Jews.

And under each of theſe it will be proper,

1. To give a ſummary view of the hiſtory of the facts related, and of the revelations that hiſtory contains.

2. To inquire into the credibility of them, by their agreement with the abovementioned characters.

I. I ſhall conſider the revelations Moſes repreſents God to have made to Adam and Eve in their innocent eſtate.

1. The

1. The history of the facts contained in this period lies thus. Moses as an historian relates, that God created this frame of things, in which we are placed, in six days; and he gives a particular account of the manner, in which he did create them. On the sixth day[1], after the cattel were formed according to their kind, God is introduced as saying, *Let us make man in our image, after our likeness, and let them have dominion:* and accordingly God is represented as creating them male and female, and as blessing them, saying, *Be fruitful, and multiply, and replenish the earth, and subdue it.* But that we might have a more distinct apprehension of these things, the historian farther acquaints us, that *man was formed out of the dust of the ground, and the Lord breathed into his nostrils the breath of life, and man became a living soul.* To shew that he was the heir and lord of all things, God is said to have brought every beast of the field, and every fowl of the air

Genesis Ch. 1. 2.

[1] For the solution of the difficulties, that have been rais'd against the account, which Moses gives of the creation and deluge, I would refer the curious reader to *Mr. Whiston's Theory*, and the *Discourses of Mr. Ray.*

[2] Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Vid. *Jos. Ant. Jud. Lib.* i. *cap.* 1. § β. *ed. Hudf.*

to

to him, to receive names. And as there was not found among them any creature agreeable and anſwering unto him [1], *the Lord God cauſed a deep ſleep* [2] *to fall upon the man*, and from a part of him he formed a woman, and brought her unto him. Then the man ſaid, *this is now bone of my bone, and fleſh of my fleſh; She ſhall be called woman, becauſe ſhe was taken out of man; Therefore ſhall a man leave his father and his mother, and cleave unto his wife, and they ſhall be one fleſh.* This ſeems to have been after the Lord God had put him into a garden, which was planted eaſtward in Eden [3], wherein every tree, which was delightful to the ſight, and agreeable for food, was made to grow and flouriſh: and in the midſt of the garden there was the tree of life [4],

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[1] Οὐκ εὑρέθη ϐοηθὸς ὅμοιϕ αὐτῷ. LXX.

[2] ἔκστασιν. LXX.

[3] Vid. *Huet. De ſitu paradiſi.*

[4] *The tree of life:* called ſo, becauſe the fruit of it was ἀλεξητήριϕ, proper to repair the animal ſpirits, and preſerve the conſtitutions of the firſt pair, while they ſhould continue innocent, in undecaying vigor, till God ſhould think fit to tranſlate them. For which reaſon, when they had tranſgreſſed, they were baniſhed from Paradiſe, leſt they ſhould take of the tree of life, and eat, and live for ever. This method of preſerving them from death, upon ſuppoſition that God deſigned, had they continued innocent, that they ſhould be immortal, appears no way inconſiſtent to divine wiſdom.

and

and the tree of knowledge of good and evil [1]. This garden the man and his consort were to dress and manage; and of every tree in it they had leave freely to eat, except the tree of knowledge of good and evil, of which they were not to eat; if they did, they were surely to die. This restraint was laid upon them. Thus things were setled; and God, ceasing from his works, appointed to the happy pair the seventh day to celebrate his wisdom and goodness, which appeared conspicuous therein.

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[1] *The tree of knowledge of good and evil:* τὸ ξύλον τῦ εἰδέναι γνωσὸν καλῦ κὴ πονερῦ. LXX. Et arborem, cujus manducantes fructus sciant inter bonum et malum. *Onkelos.* Καὶ ἄλλο τὸ τῆς φρονήσεως, ᾧ διεγινώσκε͂το τί τε ἔη τὸ ἀγαθὸν κὴ τί τὸ κακόν. *Jos. Ant. Jud. L.* i. *c.* 1. § 3. In the opinion of these writers, the reason, why this tree was called the tree of knowledge of good and evil, seems to be, that if they refrained from eating of its fruit in compliance with the command of God, they should know good; but on the contrary, if they did eat of it, they should experience evil, as the natural consequence of it. Many interpreters apprehend, that this name was given to the tree after the event, when by eating of this fruit they knew by unhappy experience the great difference between obeying and disobeying God's command. But this appears contrary to the account, which Moses gives; who introduces God calling it the tree of knowledge of good and evil, when he laid his injunction upon Adam not to eat of it. The serpent indeed represents knowledge of good and evil to signify extensive knowledge, *Ye shall be as Gods, knowing good and evil*; but this was with a design to give force to his temptation, and render it successful.

Now

Now it cannot reaſonably be doubted, that this part of the hiſtory contains ſome revelations. Revelation ſtands oppoſed to the knowledge, which ariſes from the reflection we make upon ourſelves, and the things which are around us. Adam and Eve might by the uſe of their natural powers certainly know, that they were not the cauſe of their own exiſtence, or of the exiſtence of thoſe delightful objects, wherewith they were entertained in that garden; that therefore there muſt be ſome other cauſe: but to ſettle this point in the proper clearneſs and compaſs of it required longer diſcuſſion, than appears congruous to their circumſtances. It is manifeſtly impoſſible for them to have known the manner in which the things about them were created, or how they themſelves had been formed; that Adam had been made out of the duſt of the ground, the Lord God breathing into him the breath of life; or that Eve was framed out of him. Beſides, it is twice ſaid, that the Lord God *put* Adam into the garden he had planted for him; that the Lord God *brought to* Adam all the cattel to receive names from him; that he *brought* Eve unto him, and ſome way or other made him know, that ſhe was bone of his bones, and fleſh of his fleſh, and had been taken out of him;

him: all which expreſſions ſeem evidently to imply, that there was a viſible glorious appearance, called afterwards the preſence of God, attended probably with miniſtring angels. It does not ſeem eaſy otherwiſe to conceive, how Adam, a conſcious being, cloathed with body, could be ſaid to be *put* by the Lord God into paradiſe; nor how Eve, after her formation, could be ſaid to be *brought* to Adam; nor how the cattel could be ſaid to have been *brought*, or *led up*, by the Lord God to Adam, when he gave them their names.

It appears altogether unlikely, if not impoſſible, that the firſt pair ſhould form a language for their mutual intercourſe and converſe. They had indeed organs ſuited for ſpeech; but repeated eſſays, and long experience, muſt be requiſite, to inable them intelligibly and clearly to convey to one another in words proper notices of the thoughts, that ſprung up in the mind of each of them; and yet their mutual joys ariſing from a conſciouſneſs of their exiſtence, and from a view and conſideration of the happy circumſtances, in which they found themſelves ſituated, made it highly fit and deſirable, that they ſhould be capable of immediately expreſſing to each other the ſenſe they had of their great happineſs.

When

When they were firſt introduced into that pleaſant and fruitful garden, it is not eaſy to conceive, how they could, by the bare uſe of their natural powers, know upon what tenure they were to occupy and enjoy that delightful ſcene; or that they had a claim of right to the whole produce, and all the fruits of Paradiſe.

They cannot at firſt be ſuppoſed to have known themſelves perfectly. They might indeed, and probably did, ſee each other cloathed with glory, and might thence be induced to conſider themſelves, and each other, as bright and beautiful beings; but they could not be ſo well acquainted with their own frame, as to be able certainly to conclude, that all the fruit, which they ſaw with pleaſure growing around them, was good and proper for their food and nouriſhment. There might be ſome kinds of fruit, which tho pleaſant to their eyes, and relatively good to other creatures, and ſuited to preſerve and ſuſtain them [1],

[1] Venenis capreae et coturnices, ut diximus, pingueſcunt, placidiſſima animalia. *Plin. Nat. Hiſt. L.* x. § 92. Coturnicibus veneni ſemen gratiſſimus cibus. *L.* x. § 33. *ed Par.* Vid. *Solin. Polyh.*

Tantaque in his rebus diſtantia differitaſque 'it,
Ut quod alis cibus eſt, aliis fuat acre venenum.
Praeterea nobis veratrum eſt acre venenum,
At capris adipes et coturnicibus auget. *Lucret.* iv. 640.

might yet not be ſuitable to their conſtitution and make, and therefore improper for them to meddle with. Theſe things could hardly have been known without, and ſeem to have been opened and cleared by, revelations from God.

2. Let us now ſee, whether the account Moſes has given us of theſe tranſactions, and the revelations this part of his hiſtory contains, do not appear agreeable to the characters of a genuine revelation before laid down, and conſequently worthy to be received by us.

When God had fited up this frame and ſtructure, and furniſhed it with ſuch a pleaſing variety, it became highly proper, that there ſhould be created an order of beings, capable of enjoying it in ſuch a manner, as that the wonderful diſplays of the divine wiſdom, power, and goodneſs might be remarked and celebrated. It would not have been ſo agreeable to divine wiſdom, becauſe it was manifeſtly unneceſſary, that more than a pair of ſuch beings ſhould be created at firſt. A long train of deſcendants ſpringing from this firſt pair, by the manner of their being called into exiſtence, came under the ſtrongeſt obligations that can be conceived to maintain mutual affection, and

might

might receive and tranſmit down to poſterity, with great advantage, the firſt diſcoveries God ſhould think fit to impart of his mind and will. It was very reaſonable and fit, that they ſhould be created not only innocent, and with powers ſuited to anſwer the end of their make, to converſe with God, and be innocently entertained with the objects of ſenſe which were around them; but likewiſe that they ſhould begin to exiſt in a proper ἀκμή, or perfection: and that when they were in bodies, and entertained with the agreeable objects of Paradiſe, there ſhould be a viſible glorious preſence of the Lord God, attended with angels, beings of an order ſuperior to that, in which they were placed. All this appears congruous, and ſuited to their compound nature.

They innocently might, and certainly muſt have earneſt deſires of knowing the author of their beings, and the manner in which the frame of things they were placed in was formed, how they themſelves were made, what right they had to the things around them, and under what reſtraints they were to conſider themſelves as laid. From the idea we have of God, we cannot but ſuppoſe him inclined and ready to gratify ſuch deſires, and to fa-

vour them with the knowledge of theſe important and neceſſary things. And when in their firſt formation they wanted nothing but language, to make them immediately capable of praiſing their maker, and enjoying the raviſhing pleaſures of mutual converſe; it muſt appear wiſe and good in God to impart this gift immediately, inſtantly to teach them language, and not leave them to form it by long obſervation and experience. Nothing could be more proper, than that their kind creator ſhould forbid what he knew would be hurtful; and when it was beautiful, and apt to ſtrike the ſenſes with pleaſure, it was particularly needful, that they ſhould be cautioned againſt gratifying their inclinations to taſte and eat it. That circumſtance naturally led the father of their ſpirits to teach theſe his offspring, who in conſequence of his breathing into them the breath of life, became rational as well as living, that it would concern them to lay reſtraints on their appetites to what was ſenſible; and to appriſe them, that thence their greateſt danger would ariſe. This warning ſeems more particularly ſeaſonable, and ſuited to their preſent circumſtances, than an *expreſs* command or *poſitive* injunction of love to himſelf, and mutual affection to each other.

A pleaſant garden, in the midſt whereof was the tree of life, which might inſpire them with hopes of immortality; a ſenſible glory around them, and a viſible glorious appearance of their creator, attended with angels; appear to be a ſtate worthy the gift of divine wiſdom and goodneſs, and every way proper for the trial, improvement, and farther advances of the firſt parents of mankind.

II. I am now to conſider the hiſtorical relation Moſes gives us of the fall, and the diſcoveries he repreſents God as making of himſelf ſoon after it, to the patriarchs before the flood. And then by the marks already given we ſhall be able to diſcern, whether theſe appear credible, and fit to be received.

1. The hiſtorian has not acquainted us, how long this firſt pair continued in their innocent and happy ſtate. It has been conjectured, but I think without any appearance of probability, that they fell the ſame day, in which they were created.

The hiſtory lies thus: After the beaſts and cattel were created, man was form'd, and put by God into the garden; and after he had given names to the creatures, which were *brought* to him, he fell into a deep ſleep, and from his ſide Eve, who was agreeable and ſuitable to him, when

there were none of that character among the beings he had given names to, was created and brought to him, and owned by him to be a proper companion, and to deserve his affection, since she was taken out of him. Then we find the condition delivered, on which their continuance in these happy circumstances depended; and the seventh day was appointed for the worship of the great creator. Now is it reasonable to apprehend, that they should immediately offend? It seems much more rational to think, that the pleasures of their situation should for some time entertain them; and that in consequence they should, with affections raised by the many favours they were in the possession of, celebrate the divine bounty. It is likely, that so soon as they found themselves capable of it, they conversed with each other with the tenderest emotions of mutual affection, about the profusion of goodness which their creator had expressed to them; and it can hardly be thought, that this should appear the most proper season to make an artful address, with an intention to seduce them. It appears likewise from the history, that Eve was attacked when separated from Adam. And can it be judged probable, that this circumstance should have happened so very soon? For

For these reasons it seems highly improbable that this opinion should be true, and yet it is not likely that they continued long in this their innocent estate; since, if they had persisted stedfastly in their duty for a considerable time, they would have acquired such an habit of well-doing, as would not have been so easily lost. The silence of the historian may be sufficient to check too curious an enquiry about this; who is very expres and particular in describing the occasion of the fall, and what followed upon it.

Now *that serpent* [1] (whose history it is necessary to relate, in order to set in a due light the future circumstances of the first pair, and account for the different characters of their descendants) *was more subtle* [2] *than any beast of the field, which the Lord God had made; for* [3] *he said unto the woman:* whereas no other had the Chap. 3.

[1] *Hanacásch:* and it is remarkable that it is expressed thus thro the whole story, as by the LXX ὁ ὄφις.

[2] This word is taken in a good, as well as a bad sense. Prov. viii. 5. *O ye simple, understand wisdom.* The *Seventy* render it φρονιμώλα⟨Θ, *MS. Cot.* φρονιμώλεφΘ.

[3] That the Hebrew particle, which we translate *and*, does sometimes signify *for*, will appear from the following passages, Jos. xxii. 25. *For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord*; for *your children will make our children cease from fearing the Lord:* which

privilege of ſpeech, or an ability of converſing with man. And it is not improbable, that he might take of the fruit and eat, before he addreſs'd the following ſpeech to her, hoping that the woman would ſuppoſe that privilege to have been the conſequence of the fruit. *Is it ſo*[1], *that God hath ſaid, ye ſhall not eat of any* (or *every*[2]) *tree of the garden?* By this inquiry *the* ſerpent put on the appearance of being ignorant of the prohibition, leſt he ſhould be ſuſpected of an intention to deceive. To this the woman replied: *We may eat of the fruit of the trees in the*

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which makes the ſenſe clearer than our rendering, *ſo ſhall your children* &c. 1 Sam. ii. 15. *Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, give fleſh to roaſt for the prieſt,* and *he will not* (ſo it runs in the Hebrew) *have ſoden fleſh of thee, but raw:* which, becauſe that rendering ſcarce makes ſenſe of the words, our verſion with good reaſon tranſlates, *for he will not have ſoden fleſh* &c. Mic. vii. 8. Μὴ ἐπίκαιρέ μοι ἡ ἐχθρά μου, ὅτι πέπτωκα, καὶ ἀναστήσομαι. *Sept. Rejoice not againſt me, O my enemy, that I have fallen,* for *I ſhall riſe again.* Καὶ is uſed in this manner, John vi. 54. *Whoſo eateth my fleſh, and drinketh my blood, hath* (or *ſhall have*) *eternal life,* and (or *for*) *I will raiſe him up at the laſt day.* See *Noldius de partic. Heb. p.* 297.

[1] τί ὅτι. LXX. cur? *Vulg. Bkoúſchtha,* verene? *Onkel.* Vid. *Cleric.* et *Patric. in loc.*

[2] I have given this rendering, ſince the Hebrew will bear it [Pſal. cxliii. 2. *For in thy ſight ſhall no man* (or *ſhall not any man*) *living be juſtify'd*] becauſe in the ſentiment of ſome criticks it beſt ſuits with the anſwer, which the woman makes: *We may eat of the fruit of the trees of the garden; but* &c.

garden,

garden, but of the fruit of that tree, which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye dye. The ſerpent then took again of the fruit, and eat of it in her preſence, and proceeded in his addreſs to her, telling her with the greateſt aſſurance, *Ye ſhall not ſurely dye*; for an inſtance of the contrary you have in me, who am ſo far from dying upon a repeated eating of the fruit, that I am improv'd in luſtre, even to reſemble a ſeraph. And whereas when you juſt now mentioned this fruit, you only in general ſaid, the fruit of that tree, which is in the midſt of the garden; I now upon eating of it know the name of the tree, and the reaſon why it is call'd ſo, it is the *tree of knowledge of good and evil*, becauſe it opens the eyes, enlarges the view, and imparts wider and more extenſive knowledge: and *God* [1] [Elohim] *knows, that*

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[1] Moſes, when in the firſt chapter he gives an account of God's creating the world, conſtantly uſes the word *Elohim*, which he continues to the fourth verſe of the ſecond chapter; and from thence to the relation of the ſerpent's tempting Eve, he always makes uſe of *Jehovah Elohim*. But when the ſerpent is introduced ſaying to the woman, *Yea, hath God ſaid?* the word *Elohim* is again made uſe of, and continued thro the temptation; and immediately after, when God is deſcribed acting as a judge, he is ſtiled *Jehovah Elohim*. We cannot reaſonably conclude,

that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods[1], *knowing good and evil. And when the woman ſaw that the tree was good for food* (which is an undeniable proof that *the* ſerpent took of the fruit of it, and eat before her: for otherwiſe how could ſhe ſee that the tree was good for food?) *and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo unto her husband with her, and he did eat.*

Thus the temptation ſucceeded, *and the eyes of them both were opened:* they had indeed received knowledge by eat-

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clude, that this conduct of the hiſtorian was without ſome view. It is not unlikely, that Moſes by this might intend to lead the reader to apprehend the way, by which the temptation unhappily ſucceeded. The ambiguity of the word *Elohim*, which ſometimes ſignifies *God*, and ſometimes the *angels* who attended the preſence, might occaſion Eve to doubt whether ſhe underſtood aright the prohibition, which was given to Adam (*Gen.* ii. 16, 17.) and by him to her; eſpecially ſince ſhe ſaw, that the ſerpent upon eating the fruit of the tree was ſo far from dying, that he ſeem'd to her in conſequence to improve in knowledge; from whence ſhe might conclude with ſome colour, that if ſhe ſhould eat of it, ſhe ſhould be as the *Elohim*, knowing good and evil; that is (ſay ſome) what is fit to do without any advice or inſtruction, and without any reſtraint.

[1] *Cerabrebin.* Onk. as the *princes*, having extenſive knowledge.. ὡς θεοί. *Sept. Cemalacin rabrebin*, ut angeli magni. *Jonathan.* Vid. 2 *Sam.* xiv. 20.

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ing, but in a very unhappy way; for *they knew that they were naked*, and hid themſelves. While they were innocent they were naked, and were not aſhamed, but could appear before God, and converſe with the *Elohim*; but now they were naked in ſuch a ſenſe, as to have loſt their veſtment of glory [1], the mark of their dominion, and pledge of their immortality. And what courſe do they take? They hide themſelves in the garden, and *ſew together fig leaves* [2] (which were large and broad in the eaſtern countries) for a ſhady ſcene [3] to ſcreen themſelves, or a covering which they girt [4] about them. How weak does fear ariſing from guilt render our firſt parents! When *in the wind of the day they heard the voice of the Lord God walking in the garden*, and moving towards them, and perhaps with ſome marks different from what they had ever known before, they *hid themſelves from the preſence of the Lord God among the trees of the garden.* Then *the Lord God called to Adam, ſaying, Where art thou?* Not that he needed his infor-

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[1] Nudati enim erant a veſte onychina, in qua creati ſunt. *Targ. Jonath.*

[2] Et coaptârunt folia ficuum. *Syr. verſ.*

[3] Vid. *Cleric. in loc.*

[4] περιζώματα. LXX.

mation,

mation, but as a proper introduction to a judicial inquiry into his conduct. A like inſtance we have in *Gen.* iv. 10. Adam replied: *I heard thy voice, and I was afraid, becauſe I am naked*, i. e. find myſelf diveſted of glory. And the Lord God *ſaid, Who told*[1] *thee that thou art naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eat?* by theſe queſtions intimating that it was his deſign, that Adam ſhould be deprived of this glory upon his tranſgreſſing. Adam fell under conviction, but indeavoured to extenuate his guilt, by charging it on the woman, whom God had given him. Then God applied to her, and ſhe threw the guilt on *the* ſerpent. The Lord God proceeded then, as judge, to pronounce ſentence, as it became an offended, and yet a propitious governor. He begins with *the* ſerpent, becauſe he was the inſtrument by which the woman had been ſeduced. *And the Lord God ſaid to the*

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[1] The word, which is rendered *told*, is not *amar* but *higgid*, and ſignifies *diſcovered*. The *Vulgate* and LXX. tranſlate the words thus: *Quis enim indicavit tibi quod nudus eſſes, niſi* &c. Τίς ἀνήγγειλέ σοι ὅτι γυμνὸς εἶ, ἐι μὴ &c. And it is not improbable, that *Mi, quis*, may have been put by tranſcribers for *Meh, quid*, thro the likeneſs of the ſound, as, *Judg.* xiii. 17. *Miſchemeka, What is thy name?* If ſo, the ſentence will then run: *What has diſcovered that thou waſt naked? Haſt thou eaten of the tree* &c?

ſerpent, Becauſe thou haſt done this, curſed be thou (who in the appearance of a ſerpent haſt beguiled the woman) *above all cattel, and above every beaſt of the field.* And tho a little while ſince in the form of a ſhining and erect ſerpent thou didſt inſinuate to her, that eating of the forbiden fruit had not only improved thy luſtre, but thy knowledge; and that if ſhe would eat of it, ſhe ſhould be advanc'd and become as the *Elohim*, and thereby ſucceeded in thy attempt: yet I will abaſe thee before her, and in her preſence *ſhalt thou go on thy belly* [1], *and duſt ſhalt thou eat all the days*, that thou ſhalt live in this figure, wherein at preſent I detain thee. And *I will put enmity between thee*, a wicked and malicious ſeducer, *and the woman*, who, by the view ſhe has of thy abaſement, by the ſad conſequences of her compliance with thy ſubtle addreſs, and the favour which I ſhall expreſs in recovering her to a hope of life, ſhall be reduc'd to obedience and ſubjection; *and between thy ſeed*, ſuch as ſhall be thy children by reſemblance, *and her ſeed*, as influenced by a ſincere regard of God to the practice of univerſal righ-

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[1] Ἐπὶ τῷ στήθει σε καὶ τῇ κοιλίᾳ. LXX.

teouſneſs,

teousneſs; *it ſhall bruiſe thy head*[1], deſpoil thee of thy ſovereignty and power (for in the head of the ſerpent lies his ſtrength) *and thou ſhalt bruiſe his heel*, bring leſſer inconveniences and miſchief upon them.

This ſentence denounced againſt *the* ſerpent could not but convince the firſt pair of the diſpleaſure of God, at their eating of the forbiden fruit, and the greatneſs of their guilt; and at the ſame time aſſure them of their reprieve, and the delay of the execution of death, with hope of a ſeed which ſhould ariſe, and in ſome way or other deſtroy the policy and ſtrength of *the* ſerpent, and remove the unhappy conſequences which followed the entrance of ſin into the world. The Lord God then proceeds to ſentence the woman, who was firſt in the tranſgreſſion, and had ſeduced Adam. Whereas thou haſt been invited to offend by what appeared pleaſant to thy ſenſes, and had the proſpect of making thee as the *Elohim*, to know what is fit to do without advice or reſtraint, *I will greatly multiply thy ſorrow and thy conception, in ſorrow ſhalt thou bring forth children*; *and to thy huſband ſhall thy deſire be*, and in conſequence *he ſhall rule over thee*[2]. To

[1] τηρήσει. LXX. τερήσει. *Cot.*

[2] Obedientia tua. Viro tibi praecipienti obedies. *Aben Ezra.* Pendebis a marito. *Caſtal.*

Adam

Adam, who was now the only perſon remaining to be ſentenced, he ſaid: Becauſe thou haſt had ſuch a regard to thy wife, as to hearken to her voice, *and eat of the tree, of which I commanded thee*, ſaying, *Thou ſhalt not eat of it: curſed be the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and thiſtles ſhall it bring forth to thee, and thou ſhalt eat of the herb of the field*, the ordinary food of beaſts, and not without hard labour, inſtead of the delicious fruits of Paradiſe[1]. *In the ſweat of thy face thou ſhalt eat bread, till thou return unto the ground; for out of it thou waſt taken: for duſt thou art, and unto duſt thou ſhalt return.*

Adam finding that God had expreſs'd favour to him in the manner of his procedure, and in the promiſe of a ſeed from the woman, whereby undue reſentment to her, who had been the occaſion of his fall, and of the miſeries that followed upon it, might be removed, changed her former name *Iſcha*, which he himſelf had given her, into *Chavah*, or *Eve: becauſe ſhe was the mother of all living.* By this he expreſſed a firm belief of the promiſed ſeed, which was to bruiſe *the*

[1] Vid. *Maim. Mor. Neb. Par.* i. *cap.* 2.

ſerpent's

ſerpent's head. And God, to ſhew that this his faith was pleaſing to him, and to diſcover in conſequence thereof his care and protection of him, gave orders, that *coats of ſkin ſhould be made, wherewith he cloathed them.*

Theſe coats were the skins of beaſts, which cannot be ſuppoſed to have died of themſelves, or have been intended for food (ſince they were to eat of the herb of the field) or ſlain only for this uſe. 'Tis probable then that they were appointed to be killed, that in the agonies of their dying a ſenſible image of death might be ſet before Adam and Eve, which they had incur'd by their offence, and a deeper impreſſion of their guilt might be made, and ſuitable reſentments of grief excited in their minds on that account. And it is likely that when they were killed, and prepared for ſacrifice by divine direction, a ſtream from the preſence of *Jehovah* might burn them up, as a mark of his favour, and an incouragement to our firſt parents to truſt in the promiſe God had granted them; to which dependance they were further led by being cloathed with their ſkins, prepared for that purpoſe by the divine order.

Gen. 3. 18.

Theſe things were of immediate ſervice to Adam and Eve, tho they might not diſcern at preſent any analogy between

tween this, and the Meſſias's making himſelf a ſacrifice in the laſt diſpenſation.

And now *the Lord God ſaid, Behold the man is become as one of us, to know good and evil.* Moſt interpreters apprehend, that in this figurative manner of expreſſion God reproaches their folly, in thinking to increaſe their knowledge in an improper way, and lays in to prevent the like conduct for the future. The words however may be rendered thus: Behold the man is become as one *from* [1] us to know good and evil. *And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever* (being reſtored by its ſanative virtue) which, ſince he has offended, it is not proper he ſhould, let us expel him. *So he drove out the man, and placed at the eaſt of the*

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[1] The prepoſition is thus rendered in ſeveral places, Mic. vii. 12. *In that day alſo he ſhall come even to thee* from *Aſſyria*. 2 Chron. xxv. 5. *And he numbered them* from *a ſon of twenty years old and above*. The *Targum* of *Onkelos* runs, *Ha Adam hu &c.* Ecce Adam unicus eſt in ſeculo ex ſe &c. ὡς εἷς ἐξ ἡμῶν. *Sept.* The ſenſe may probably be this: Behold the man is ſingular in the world, *from himſelf*, having by his conduct ſeparated himſelf *from us*. The *Chaldee* word *jachidi* is derived from a term, which ſometimes ſignifies *ſeparate*. Vid. *Buxt. Lex. Talm.* This interpretation ſeems to be favoured by *Jarchi*, who explains the words in this manner: Behold he [Adam] is ſingular in the lower world, as I am in the uper, to know good and evil.

garden of Eden cherubims and a flaming ſword: that is, an angel, whoſe quick motions attended with brightneſs reſembled the vibrations of a ſword. Here *Jehovah* appeared at the expulſion of Adam and Eve in a terrible manner, to guard the entrance of the garden, and ſecure the paſſage to the tree of life.

The hiſtorian proceeds to give an account of ſome of the eminent deſcendants of Adam, and of what happened to them which was moſt remarkable; and every thing he ſets down, appears to be wiſely choſen.

Chap. 4. Eve conceiv'd and bare Cain. The reaſon of the name is aſſigned, *I have goten a man from the Lord.* She apprehended probably, that he was the promiſed ſeed; and, if ſo, it's a clear and evident proof, that the former relations are not to be turned into allegories, but to be interpreted as plain facts.

There was, no doubt, ſome reaſon, tho Moſes does not relate it, why, when the brother was born, the name *Hebel*, which ſignifies vanity, was given to him. He was *a keeper of ſheep, and Cain a tiller of the ground. And in proceſs of time*, at the end of days, that is, on the concluſion of the year, or after harveſt, *it came to paſs, that Cain brought of the fruit of the ground an offering to the Lord; and Abel,*

he

he alſo brought, to the preſence of the Lord at the entrance of the garden of Eden, *of the firſtlings of his flock, and of the fat thereof.* Each brought what was agreeable to their different imployments, intending thereby to expreſs their acknowledgment of God, as the author of every bleſſing. 'Tis not improbable, that they might be inſtructed herein by their father.

And the Lord had reſpect to Abel, in ſeting on fire, and burning up his offering by [1] a ſtream of glory from himſelf. *But to Cain and his offering he had no reſpect*, not ſo much as to ſhine upon his ſheaves. This had a ſtrange effect upon Cain; for *he was wroth, and his countenance fell.* It is not unlikely, that he was made to believe by his mother, that he, being the firſt born, was the ſeed, which God had promiſed to bruiſe the ſerpent's head. When he ſaw therefore ſuch a diſtinguiſhing mark of God's ſpecial favour to Abel, he grew jealous, and was tempted to kill him, that he might not be ſupplanted by him in his hope. *The Lord then ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?* Canſt

[1] Καὶ ἐπεῖδεν ὁ Θεός. *Sept.* ἐξέκρθη. *Syn.* ἐνεπύρισε. *Theod.*

thou imagine, that I am partial in my regards? *If thou doeſt well, ſhall there not be excellency* [1], and an elevation of thy face, as the effect of a reaſonable hope of acceptance and of reward, and forgiveneſs of unavoidable frailties? *And if thou doeſt not well, ſin* (the puniſhment of ſin) *lieth at the door* [2], that is, is near, and ready to attend the offence; or *ſin* couches as a lion, and is in a readineſs to enſlave and captivate thee. *And to* (or *with*) *thee ſhall be the deſire of it, and* (or *however*)

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[1] Tho it is extremely difficult to ſettle the meaning of this paſſage, it may not however be improper to repreſent the various interpretations, which have been given of them, and leave the reader to chooſe that, which he ſhall think fit to give the preference to.

If thou doeſt (or *ſhalt*) *do well, ſhall there not be a lifting up* (of thy face, as there is now a caſting of it down) or *acceptance* (Gen. xix. 21. *See, I have lifted up thy face*, which our tranſlators render, *I have accepted thee*) or *a carrying away a bleſſing and reward* (Pſal. xxiv. 5. *He ſhall receive the bleſſing from the Lord.* To this ſenſe the *Vulgate* inclines: Nonne, ſi bene egeris, recipies? or as *Theodotion* ſais, acceptabile erit munus? munus tuum ſuſcipiam, ut ſuſcepi fratris tui) or *forgiveneſs* (ſo *Onk. Jon. Jer. T.* explain it) or *excellency*; in which ſenſe it is uſed, Gen. xlix. 3. of Reuben Jacob's firſt born.

[2] *If thou doeſt not well, ſin* (puniſhment, *Lev.* xx. 20.) *lieth at the door*, is near and ready at hand. In diem judicii peccatum ſervatum eſt, in qua futurum eſt, ut ulciſcatur de te, ſi non convertêris; et ſi convertêris, dimittetur tibi. *Onk. Jon. Jer.* Or *ſin lieth at the door* ready to ſeize and captivate thee. Statim in foribus peccatum aderit. *Vulg.* Peccatum cubat. *Syr.* Quumque non bene egeris, quocumque porrexeris, peccatum tuum cubans eſt. *Arab.* Et ad fores cordis tui peccatum jacebit. *Jon. Jer.*

thou

thou ſhalt rule over it, if thou exerteſt thy powers, and improveſt thy advantages.

' Our verſion reads theſe words: *And his deſire ſhall be to thee, and thou ſhalt rule over him*; which ſome refer to Abel, and explain as an aſſurance, that Cain ſhould however have his right of primogeniture, and be ſuperior to his brother.

But againſt this interpretation it is objected, that in the preceding words there is no mention made of Abel, and that the moſt antient interpreters and verſions give a different ſenſe, and refer the words to *ſin*, which is mentioned immediately before. *To* thee (or *in* and *with* thee. Vid. *Ar. Mont.* and *Ainſworth*) ſhall be the deſire of it (*ſin*) and (or *however*) thou ſhalt rule over it. To this purpoſe is the note in the margin of *ABp. Cranmer*'s *Bible:* Sin doth provoke and ſtir thee to kill thy brother, take heed and give no place to it, but reſiſt it and be lord over it. See *Dr. Jeffery*'s *Vol. of Sermons.* Sed ſub te erit appetitus ejus, et tu dominaberis illius. *Vulg.* The *Syriac* verſion refers it to ſin, tho the ſenſe of the *Hebrew* is quite miſtaken by the tranſlator: Peccatum cubat, tu converteris ad illud, et ipſum dominabitur tibi. Quumque non bene egeris, quocumque porrexeris, peccatum tuum cubans eſt, et ad te ſpectat moderatio ejus, et tu es qui dominaris illius per electionem. *Arab.* Et ad fores cordis tui peccatum jacebit, verum in manu tua tradidi poteſtatem ipſius concupiſcentiae malae, et ad te appetitus ejus, et tu dominaris illi, ſive ad juſtitiam, ſive ad peccatum. *Jon. Jer. T.*

Tho againſt this interpretation it may be objected, that *chataah* is of the feminine gender, and the deſire of *it*, and thou ſhalt rule over *it*, is of the maſculine; yet the beſt critics agree, that the *Hebrew* writers do not always obſerve the gender: an undoubted inſtance of which we have in this very text, the word *lieth*, when it is ſaid, ſin *lieth at the door*, being maſculine.

The learned *Lightfoot* gives a ſenſe of the term *ſin* different from all other interpreters, and explains it of a ſin offering, and tells us that the ſacrifices were brought to the door of the tabernacle. But, beſides that the word *lieth* (which ſignifies to couch as a lion) is never uſed in that

Here we have early diſcoveries of ſuch religious principles, as are of the greateſt importance: That God makes a difference between thoſe who do well, and ſuch as act the contrary: that ſacrifices and the appearance of devotion will not be accepted, if they proceed not from ſuch, who are in their diſpoſition and behaviour ſincerely pious and good: that no external advantages will avail, if real integrity be wanting: that puniſhment is certainly near to ſin, and will undoubtedly follow it, unleſs prevented by real and ſincere repentance: and as an incouragement to this, that tho ſin is ready to

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that ſenſe, which the learned author would inſinuate to his reader; the meaning that ariſes from his expoſition: *viz.* If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, a ſin offering lieth at the door to purge off all guilt, and ſet every thing right: ſeems to carry in it ſuch a contradiction to the deſign of the place, as makes it no way proper to entertain it.

The LXX render the words: Οὐκ ἐὰν, ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον, πρὸς σὲ ἡ ἀναστροφὴ αὐτῆς, καὶ σὺ ἄρξεις αὐτῆς. *If thou offereſt well, but divideſt not well*, reading probably for *claphethath laphatthoth*, which is derived from a word that rather ſignifies *to break* and *divide*. See *Sim. Crit. Hiſt. B.* i. *ch.* 5. *Haſt thou not ſined? Be calm; his deſire ſhall be to thee, and thou ſhalt rule over him.* I ſhall not offer every thing that might juſtly be ſaid againſt this interpretation, only remark that *naſcha*, from whence *ſeeth* comes, never in the Old Teſtament ſignifies *to offer*; and yet upon this the rendering intirely depends: and indeed the whole verſion is contrary to, and inconſiſtent with the *Hebrew* text.

Theſe are all the ſenſes which have occur'd to me of this difficult place. I have taken that which ſeems to me the beſt, but leave every reader to his own choice.

inſlave

inſlave him, who does not well, and the deſire of it is in or with him, yet that deſire may be ſubdued.

One would imagine that ſuch admonitions ſhould have taken effect; but jealouſy and reſentment, attended with vicious habits, prompted Cain, when he had taken his brother [1] abroad, apart from all company and aſſiſtance, to aſſault him at an advantage, and murder him. A voice then from the preſence demanded of him, where Abel his brother was. To which he had the hardineſs to reply, *I know not: am I my brother's keeper?* Then *ſaid God* to him, *what haſt thou done? The voice of thy brother's blood cryeth to me from the ground, and now art thou curſed from the earth*, baniſhed from thy father, and from that country, which thou haſt ſtained with thy brother's blood. *When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength: a fugitive and vagabond ſhalt thou be in the earth.*

Upon this ſentence, which probably was denounced in a manner attended

[1] In the *Hebrew* the words run, *And Cain ſaid to Abel his brother*, without acquainting us with what he ſpoke to him. This deficiency is remarked by the *Maſarethae* in their note on the place, and is ſupplied by the *Samaritan copy*, the LXX. and the *Vulg. let us go into the field*; and in a larger manner by the *Jeruſ. Targ.*

with terror, Cain, who was a little before indecent, fell into deſpair. *My ſin*, ſais he, *is greater than may be forgiven*, or *my puniſhment is greater than I can bear. Behold, thou haſt driven me out this day from the face of this earth*, where my parents reſide; *and from thy face ſhall I be hid*, baniſhed and deprived of all divine manifeſtations made to them; *and it ſhall come to paſs, that every one that findeth me ſhall ſlay me* [1], ſince on the account of this murder I ſhall be look'd upon as a common enemy. God, intending to prolong the life of Cain in a miſerable eſtate, as an example of his vengeance, gave an expreſs charge to Adam and all his poſterity not to offer violence to the perſon of Cain, under a ſevere penalty. Thus the *Lord ſet a mark upon Cain*, ſecured him from being kill'd, as much as if he had ſet a mark upon his face [2], that every body might know him. Or, God gave Cain a ſign [3], that is, ſome extraordinary evidence, to ſatisfy his guilty and timorous mind of the truth of what he had promis'd him.

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[1] Τὸ δὲ μὴ θηρίοις ἁλώμενον περιπέσῃ δεδιὸς, καὶ θεῖον ἀπολῆσθαι τὸν τρόπον, ἐκέλευσε μηδὲν ὑφορᾶσθαι σκυθρωπὸν ἀπὸ τοιαύτης αἰτίας, ἀλλ' ἕνεκα τοῦ μηδὲν αὐτῷ ἐκ θηρίων γενέσθαι δεινὸν, διὰ πάσης ἀδείας χωρεῖν γῆς. *Joſ. Jud. Ant.* L. i. c. ii. § 1.

[2] See *Pyle*.

[3] *Oth.*

Cain

Cain then went out with his wife [1], to whom he was married before the murder of Abel, *from the preſence of the Lord, and dwelt* farther eaſtward of Eden, in the land which was called from him *the land of Nod* [2].

The hiſtorian proceeds to give a ſhort hiſtory of his deſcendants, and eſpecially of thoſe, who were remarkable for any new invention; and then returns to relate, that Adam had another ſon, to whom Eve gave the name of *Seth: for God, ſaid ſhe, hath appointed me another ſeed, inſtead of Abel, whom Cain ſlew.*

To Seth was born Enos, which denotes *ſorrowful*, as ſome think, [3] or rather the weak and miſerable condition of mankind. In his family began the great diſtinction between the poſterity of Cain, who were looſe and irreligious, and all the reſt of Adam's ſeed; inſomuch as for a conſiderable time intermarriages were not allow'd. The pious *then began to call upon the name of the Lord*, or *to be called* [4] *by the name of the Lord*, his

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[1] Καὶ τῆς γῆς ἐκείνης ἀυλὸν ἐκβάλλει σὺν τῇ γυναικί. *Joſ. Ant. Jud. L.* i. *c.* ii. § 1.

[2] Terra vagationis et exilii. *Buxt.*

[3] Vid. *Lightfoot.*

[4] Τότε ἤρχθη τὸ καλεῖσθαι ἐν ὀνόματι κυρίου. *Aq.* The Jews explain it differently. Illa erat aetas, in cujus diebus inceperunt errare, et fecerunt ſibi idola, et cognominabant idola ſua nomine ſermonis Dei. *Jon.* Vid. *Maim. in Miſn. Tom.* i. *Tract. Idol.*

ſer-

ſervants and worſhipers, and the ſons or children of God.

Having thus repreſented the ſituation of affairs in regard to religion, he goes on to give a genealogy of the pious patriarchs down to Noah in a right line.

Chap. 5. As for the collateral lines, which undoubtedly were numerous, they are omited, becauſe not neceſſary to Moſes's purpoſe.

Having juſt before given an account of Abel's death, he begins the genealogy from Seth, and to keep alive a ſenſe of the difference between Adam in his innocent ſtate, and his deſcendants after he had tranſgreſſed, he tells us, that God created man in *his* likeneſs, and that he [Adam] lived an hundred and thirty years, and begat a ſon in *his own* likeneſs. It is farther to be obſerved, that he ſets down how long they lived, and when they died, that we might ſee thro how few hands traditionary knowledge was derived; and that the names, which were given, were expreſſive of the preſent or future circumſtances of things. Thus Enoch, in the character of a prophet, called his ſon *Methuſelah*, ſignifying that when he was dead, an inundation of waters ſhould enſue. In like manner Lamech *call'd his ſon* Noah, *ſaying*, *This ſame ſhall*

ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed[1]. But what is more eſpecially to be remark'd, is the character and reward of Enoch. *Enoch walked with God:* conſtantly convers'd with him, and worſhiped before him, in his whole courſe of life was directed by him, and expreſſed a ſteddy regard to his orders; he was eminently pious, notwithſtanding the wickedneſs of the age wherein he lived: *and he was not, for God took him*[2].

This remarkable event happened, when Enoch, the ſeventh from Adam, was but three hundred and ſixty five years old; and when all the patriarchs before the flood, except two, might be, and probably were, witneſſes of it. Adam, the father of all mankind, died but about fifty ſeven years before. Enoch, the ſecond patriarch, was not found among the living, *for God took him* As the death of the firſt parent muſt occaſion melancholy thoughts in his ſurviving children; the tranſlation

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[1] Hic conſolabitur nobis ab opere noſtro non proſpero, et a laboribus manuum noſtrarum ex terra, cui maledixit Deus propter peccata filiorum hominis. *Jonathan. T.* Iſte requiem dabit nobis ab operibus noſtris, et ab aerumna manuum noſtrarum de terra, cui maledixit Dominus. *Perſ. V.*

[2] *Lakach*, Gen. ii. 15.

of

of Enoch was proper to ſupport them, ſince thereby aſſurance was given to the pious of a future happy life: *He walked with God, and was not, for God took him.* And ſince God's taking him to himſelf is repreſented as a reward of his ſincere and conſtant obedience to him in a degenerate age, it cannot but be looked upon as deſigned for an incouragement and motive to piety and virtue.

Chap. 6. After the hiſtorian has carried the genealogy down to Noah and his three ſons, he returns to give an account of the riſe of that general degeneracy, which drew after it the deluge. He had before repreſented the diſtinction there was between the pious race of Seth in the time of Enos, and the irreligious deſcendants of Cain: and now he proceeds to acquaint us, that the world growing more populous, and the Cainites increaſing in daughters who were fair, the ſons [1] of God

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[1] This is the firſt time the hiſtorian uſes the expreſſions, *ſons of God*, and *daughters of men*. From the time of Enos the pious calling themſelves by the name of the Lord, ſuch as worſhiped, imitated, and obeyed God in hope of the removal of the evils that ſin introduced, and particularly of death, were called the ſons of God; and to the deſcendants of Cain, who were of the contrary character, the title of ſons and daughters of men was given. The ſtory appears extremely natural. God gave a promiſe of a *ſeed*, that ſhould break the ſerpent's head. After Cain had

God married with them; and as there were men of violence and oppreſſion before, ſo by theſe intermarriages there ſprung up men of power and rage [r]; and as infection ſpreads, ſo ſenſuality and oppreſſion fill'd the earth; and God in conſequence determined to deſtroy the world by an inundation, and act as men do when they repent. God however would allow them an hundred and twenty years ſpace to reform and grow better; after the expiring of which, if his patience had not its deſigned effect, he would bring upon them the threatned puniſhment.

The ſequel of the ſtory tells us, that *God looked upon the earth, and, behold, it was corrupt: for all fleſh had corrupted his way.* And accordingly orders were given to Noah, who was a juſt man, and perfect in his generation, and walked with God, to make an ark, wherein he and his family, and pairs of the beaſts of the field, and of the clean (which were pro-

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had ſlain Abel, and another ſon was born to Eve, ſhe called him Seth; for, ſaid ſhe, God hath appointed me another *ſeed.* When the deſcendants of Seth and Cain increaſed, and the former were diſtinguiſhed from the latter, by being called by the name of the Lord, the ſtile is varied, and the firſt are called the *ſons of God*, and the others *ſons* and *daughters of men.*

[r] Nephiliea *Heb.* οἱ δὲ γίγαντες. LXX. οἱ ἐπιπίπτοντες, οἱ βίαιοι. *Aq.* οἱ δυσίατοι, βίαιοι. *Sym.*

per

per for food or ſacrifice) ſeven pairs were to be preſerved to repleniſh the earth. Their entrance into the ark, in compliance with the command of the
Chap. 7. Lord, *ſaying*, *Come thou and all thy houſe into the ark*, &c. the deſcent of the rains, with the breaking up of all the fountains of the great deep, are particularly deſcribed.

When the waters aſſwaged, Noah is repreſented to have ſent forth a *raven*, and afterwards a *dove* which return'd to
Chap. 8. him. Then *ſtaying other ſeven days, he again ſent forth the dove*; which returning, *brought in her mouth an olive leaf pluck'd off. And he ſtaid yet other ſeven days, and ſent forth the dove, which return'd not to him any more.* The dove probably was ſent forth, when Noah's family ingag'd in the worſhip of the great governour of the world on the ſeventh day, while in the ark: God, at the time which he ſaw proper, gave orders to Noah, *ſaying*, *Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives*, &c. And now the hiſtory brings us to a new period.

2. A few remarks will be ſufficient to convince unprejudiced perſons, that the revelations, which Moſes relates in the foregoing period, have attending them all the characters before laid down to diſtinguiſh

guiſh true from falſe, to evidence that they are genuine, and may reaſonably be entertained by us.

If it was agreeable to man in innocence, as a compound being, to have a viſible glorious preſence of *Jehovah Elohim*; it appears highly fit, that the Lord God ſhould judge him in the ſame way. If God deſigned favour to him, no conduct could be more proper, than to begin with the inſtrument: and in ſentencing him to intimate a reprieve. When Eve was ſeduced by what flattered her ſenſes, and a proſpect of being ſet free from all reſtraint; and ſhe was ſentenced to pain and ſorrow, and ſubjected to the rule of her huſband: was there not an apparent agreeableneſs between her crime and the puniſhment? What could be more proper, than that the ground ſhould be curſed for Adam's ſake? and that he in toil and ſorrow ſhould eat of it all the days of his life? This not only ſhewed, that the Lord God could make what changes he pleaſed in the earth, to anſwer his purpoſes of moral government; but it might alſo be proper to ſubdue Adam's heightened appetites and paſſions.

Certainly it will appear not incongruous, that when Adam had ſined, he ſhould loſe his *glory*, the mark of his dignity, and be deprived of the privilege of

the *tree of life*, and debar'd a re-entrance into *paradiſe* after he was baniſhed from it; all which he had forfeited by his offence: that the glorious preſence ſhould have (at leaſt at proper times) a more terrible appearance, than in the ſtate of innocence: and that a lively ſenſe ſhould be given Adam of his guilt, and of death the conſequence of it, in killing the beaſts; and yet that a care ſhould be expreſſed to him, in furniſhing him with clothes ſuitable to his exiled ſtate. What could be more agreeable, than that thro the whole procedure of *Jehovah Elohim*, as judge, ſince favour was deſigned to be expreſſed, a ſenſe of the offence, and yet a hope to animate repentance, ſhould be excited and kept up? It was highly fit, that when there was *the preſence*, and an immediate and ſenſible government exerciſed, there ſhould be a viſible diſtinction made between thoſe who were ſincerely good, and ſuch as had a contrary diſpoſition and behaviour. Could there be a more ſuitable diſcovery, upon Cain's reſentment that his brother's offering was accepted, when there was no favourable regard expreſſed to his, than that he ſhould be told, this diſtinction was made on the account of their different moral characters? Could any thing be better timed, than before Cain commited murder

der kindly to caution him, and let him know, that his bad inclinations might be maſtered? Surely it cannot but appear exceeding proper, that Cain's killing his brother ſhould be ſeverely puniſhed for an example to others. Nothing can be more agreeable to the ideas we form of God, than that religion and virtue ſhould be connected with his favour, and rewards from him. Did not his taking to himſelf Enoch, who was remarkably good, appear a ſtrong and powerful motive and incouragement to the practice of diſtinguiſh'd piety and virtue? In this period there does not appear to be wanting any principle or motive, that was neceſſary to induce or recover to a good life. And when degeneracy became ſo univerſal, that there was but one family, who had preſerved themſelves unſtained, (if all of them did) it was kind to preſerve that family to re-people the world, as well as juſt to puniſh the reſt. How ſuitable was it to the goodneſs of God to warn them of this by the heads of their families, and to expreſs patience, when he had determined it, for the ſpace of an hundred and twenty years? Not to mention, that the deluge was brought on by ſlow degrees, the waters gradually riſing till they overtoped the mountains.

Thus I apprehend that the revelations, which Moſes gives us a relation of to this time, appear to have an agreeableneſs to the characters of a true and genuine revelation.

III. The order of the hiſtory leads me now to conſider the revelations, which Moſes repreſents God to have made to the patriarchs after the flood, and particularly to Abraham.

Chap. 8. 1. When Noah and his wife, his ſons and their wives, and all that were with them, by divine order went out of the ark on the twenty ſeventh day of that month, which anſwers to part of our October and part of November, in the 1657 year, Noah reſtored the antient rites of divine ſervice, built an altar to the Lord, and took of every clean beaſt, and of every clean fowl (ſuch creatures as in all probability God had formerly appointed for ſacrifice) and offered burnt-offerings on the altar, with thankſgiving for this their great deliverance. *And the Lord ſmelled a ſweet ſavour*, or a ſavour of reſt, *and ſaid to his heart*, or reſolved in himſelf, and declared that his reſolution to Noah: *Never any more will I curſe the ground for man's ſake, for* (or *tho*) *the imagination of man's heart be evil from his youth; neither will I again ſmite any more every thing living, as I have done.*

done. While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe. This was the covenant which God eſtabliſhed with Noah, and his ſons, and their ſeed, and every beaſt of the earth. And to give them a ſign of this his promiſe, and remind them of it, he ſet his bow in the cloud.

God [1] appearing thus to Noah renewed to him and his ſons the bleſſing, which was made to Adam immediately after his creation; *Be fruitful and multiply and repleniſh the earth* [2]: and the privilege of dominion over the inferior creatures; *The fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth on the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.* And he enlarged the grant of food, allowing Noah and his deſcendants to live upon the fleſh of animals, as well as upon fruits and herbs; but with this limitation, that they ſhould kill them by as quick and eaſy a death as they could, and not eat the fleſh raw in a voracious manner, while the warm

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[1] Καὶ ὁ μὲν θεὸς ταῦτ' εἰπὼν καὶ ὑποχόμενος ἀπαλλάττεσθαι. *Joſ. Ant. Jud. L.* i. *c.* 3. § 8.

[2] *Gen.* i. 28, 29. and viii. 17.

blood was ſpringing in it [r]. This, as intended to prevent any diſpoſition to cruelty, was a proper method to ſecure and guard them more effectually from ſhedding the blood of men. Therefore it immediately follows. *And* (or *for* [s]) *ſurely your blood of your lives will I require: at the hand of every beaſt will I require it, and at the hand of every man's brother will I require the life of man. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man,* in giving him dominion over the reſt of the creation.

The hiſtorian, before he proceeds to give an account of re-peopling the earth by Shem, Cham, and Japheth, the ſons of Noah, relates an inſtance, which diſcovers the degeneracy of Cham and his ſon; and repreſents the ſad conſequences, which ſhould thence ariſe to their impious and wicked deſcendants; and that on the con-

[r] Verum carnem, quae lacerata eſt ex beſtia vivente, quo tempore anima ejus in ipſa eſt, aut quae lacerata eſt a beſtia dum mactatur, antequam exeat omnis anima ejus, non comedetis. *Targ. Jonat.* Membrum animalis vivi, h. e. ab animali vivo abſciſſum, prohibitum fuit (*Gen.* ix. 4.) quia id ſignum eſt crudelitatis. *Maim. Mor. Nev. P.* iii. *c.* 48. Χωρὶς αἵματος, ἐν τῷ γὰρ ἐστιν ἡ ψυχή. *Joſ. ibid.* The *Hebrew* doctors make this the ſeventh precept given to the ſons of Noah, and explain it to be a prohibition of eating any member, or fleſh of a beaſt, taken from it alive. *Ainſworth.*

[s] Vid. LXX. *Vulg. Ar. Mont.*

trary the poſterity of Shem would be the ſupporters of the true worſhip of God, and intirely ſubdue the irreligious race of this very Canaan.

The ſtory is this: Noah having planted a vineyard, and invented the way of preſſing the grape, and making wine, being unacquainted with the ſtrength of the liquor, thro old age was unawares intoxicated with it, and lay uncovered in his tent in an indecent manner. Canaan the ſon of Cham coming into his grandfather's apartment, ſaw him in that poſture, and called his father. Cham inſtead of ſhewing him the reſpect that was due, left him as he was, and run out to Shem and Japheth, and in an impious and irreligious manner expoſed him to them. Shem and Japheth aſhamed of ſuch behaviour, went and covered their naked father in a moſt decent and modeſt manner. *Noah, when he awoke from his wine, and knew what his younger ſon had done unto him,* and the deportment of his other children, foretold to each of them the condition and ſucceſs, which in the courſe of providence would attend their poſterity in after-ages: declaring that from Cham, by his ſon Canaan, would deſcend a wicked and idolatrous nation, who ſhould be curſed and ſubjected to their brethren, and particularly to the

deſcendants of Shem. As to Shem, he ſaid, *Bleſſed be Jehovah the God of Shem, and Canaan ſhall be his ſervant:* and with regard to Japheth, who was the eldeſt, *God ſhall inlarge Japheth* [1], *and he ſhall dwell in the tents of Shem, and Canaan ſhall be his ſervant:* that is, the poſterity of Japheth ſhall be remarkably numerous and powerful, and extend their dominions ſo far, as to poſſeſs ſome countries belonging to the families of Shem, and cut off all the conſiderable remains of Cham's line by Canaan. [2]

The time when this event happened is uncertain. It appears however to have been a conſiderable time after Noah's coming out of the ark, for the birth of Canaan was after that; and when the ſons of Cham are enumerated in the tenth chapter, Cuſh and Mizraim and Phut are mentioned before him. When he behaved in ſuch an indecent manner to his grandfather, whoſe character he could not be unappriſed of, as head and governour of his family, to whom *Jehovah*

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[1] Alliciat Deus Japthethum: ita nonnulli. Dilatet Deus Japheth, ut alii. Hoc ſequuti *Caldaeus*, *Onkelos*, *Graeci*, *Arabes*, *cum Hieronymo*, ſic reddunt; et haec interpretatio priori multis de cauſis videtur praeferenda. Vid. *Bochart. Vol.* i. *L.* iii. *c.* 1. *Edit. Leuſd.*

[2] How this was verified, ſee *Bochart* in the ſame place.

appeared,

appeared, and by whom his orders and inſtructions were communicated, he muſt have been paſt a youth. The ſentence denounced againſt him ſhews the greatneſs of his guilt, and renders this ſtill more probable. The effect it had upon himſelf, Cham, and the reſt of that family, appears to be contrary to what might reaſonably be expected. Corruption and degeneracy increaſe, and rage, kindled by pride, and attended with the luſt of power, puſhes them upon criminal deſigns. This the ſequel of the ſtory will clearly and fully evince.

The hiſtorian having related the number of years, which Noah lived after the flood, and repreſented his intire age to be nine hundred and fifty, when he died, proceeds to give us the generations of his ſons, which according to the *Hebrew* code amount to ſeventy [1], and according to the *Greek* ſeventy two. And as he tells us that by

[1] From hence it is, that the Jewiſh writers make the number of languages, which aroſe from the confuſion, to be ſeventy; and confirm (as they imagine) their opinion by *Deut.* xxxii. 8. *When the moſt high divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.* Numerus autem linguarum fuit ſecundum verba Rabbinorum noſtrorum ſeptuaginta, ſecundum

by these the nations were divided, every one after his *tongue*, he was naturally led to relate the occasion and rise of the diversity of languages. When the inhabitants of the whole earth took their origin from one head, it is no wonder that they should
v. 11. be of one language, and of one speech; but how different languages at once should spring up, is not in that circumstance so easy to apprehend. The account which Moses gives is this: When *the whole earth was of one language* [1], *and of one speech*, it came to pass that *they*

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numerum sc. populorum, qui inveniuntur in sectione Noach, *Gen. cap.* x. nempe de Japheto 14, de Cham 30, de Schemo 26, qui summatim faciunt 70. In *chronico Tsemach David, par.* ii. sub anno 996 sic scribit *R. Bechai* in sectione *Noach, Fol.* 20. *colum.* 2. Vid. *Targ. Cant. Cantic. Cap.* i. *v.* 2. Benedictum esto nomen Domini, qui dilexit nos magis quam 70 populos: sic *Abarbinal.* See this opinion solidly and fully refuted by the learned *Bochart. L.* i. *c.* 15. *Phaleg.*

[1] *Of one lip*, which is rendered *language*. Isa. xix. 18. *In that day shall five cities in the land of Egypt speak the language* (or *lip*) *of Canaan*. *Le Clerc* is of the opinion, that by the phrases *of one language, and of one speech*, are meant unanimity and concord; in which he says he has the concurrence of *Jarchi*, and produces several places to confirm the sense; and then adds, that God by his angels sent discord, the consequence of which was a division, and so by degrees different languages arose. Not to mention that in the passages which he cites, to prove that *one speech and one language* stands to signify agreement and concord, words different, from what are used here, are found, as *phe echad, kol echad*; this account of the matter appears disagreeable to the history, which introduces *Jehovah* saying, *Let us go down*

they journied from the eaſt. He doth not ſpeak of all the poſterity of Noah, who after the flood ſettled in the eaſt, of Shem and his deſcendants, much leſs of Noah himſelf; but of a great colony of them, who, when the eaſt, which was the name that was given to that part of Aſſyria, which lay on the further ſide of the Tigris [t], was much peopled, journied weſtward, and finding a pleaſant plain in the land of Shinar dwelt there. Their character the hiſtorian gives afterwards, when he repreſents them as *children of men*; an expreſſion, which he had before uſed to deſcribe the degenerate race of Cain, in contradiſtinction to the *ſons of God*, or the pious deſcendants of

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down and confound their language, that they may not underſtand one another's ſpeech. And ſo *Jehovah* ſcattered them abroad, making their diſperſion the effect of the confuſion of their language. And the hiſtorian ſeems to mention their immediate ſeparation to be after their families, and after their *tongues*. It is however not improbable, that great diſcord might enſue their not underſtanding one another. So the *Jer. Targ.* Neque ſciebat unus quid diceret ſocius ejus, ſed interficiebant hic alterum, &c.

[t] When Armenia, where the ark is ſuppoſed to reſt, and from whence Noah's ſons ſpread themſelves, lay north of Shinar, there is a difficulty to account for the expreſſion, which the hiſtorian makes uſe of, that *they journied from the eaſt.* I have given the ſolution of *Bochart*, that Aſſyria on the further ſide of the Tigris they called the *eaſt*, and on this the *weſt*. But others apprehend, that the mountains of Ararat runing a great way eaſtward, Noah and his ſons might ſettle in countries, which were very much eaſtward of Aſſyria.

Seth.

Seth[1]. It is very probable therefore, that the greater number of them were descended from the corrupt race of Cham, tho some of the other families thro degeneracy might be joined with them. Which may be the reason, why this writer uses expressions which are very general, apprehending that no attentive reader would misunderstand him, when he stil'd them *children of men*; and when immediately after that relation he returned to give us a second account of the generations of Shem, partly to show that they, among whom true religion was supported, were not in any considerable number ingaged in the attempt, and partly to carry down from Shem in a direct line the descent of Abraham, whose history will follow.

And they said one to another, *Go to, let us make brick, and burn them throughly: and they had brick for stone, and slime they had for mortar. And they said, Go to, let us build us a city, and a tower* of a great heighth, *whose top may reach to heaven*[2],

[1] *Gen.* vi. 1, 2.

[2] Usitata haec fuit linguis orientalibus hyperbole ad altam structuram signandam. Exploratores a Mose in Chanaanitidem missi se vidisse urbes magnas et munitas ad coelum narrabant, *Deut.* i. 18. ix. 1. Sic et *Dan.* iv. 11. Proceritas eximia arboris contingit coelum. Apud Homerum similiter, *Odyss.* E. v. 238.

Ὄφρ᾽ ἔνδρεα μακρὰ πεφύκει,
Κλήθρη τ᾽, αἴγειρός τ᾽, ἐλάτη τ᾽ ἣν οὐρανομήκης.

Vid. *Boch. L.* i. *Phal. Cap.* 13.

and

and let us make us a name. This expreſſion was uſed before [1] of the children which were born to the ſons of God, after they had married the daughters of men, who are called men of *name*, when univerſal degeneracy and violence inſued, which drew on a general inundation. The hiſtorian proceeds to acquaint us with the reaſon they aſſigned for this vain and criminal project: *Leſt we be ſcattered abroad upon the face of the whole earth.* God having promiſed never more to deſtroy the earth by a deluge, and yet ſeeing that there was danger of a general corruption, commanded [2] Noah to order his deſcendants to ſeparate according to their families, to prevent the contagion from ſpreading. But theſe orders were ſo far from being complied with, that they were oppoſed. The deſcendants of Canaan might probably call to their remembrance the prediction of Noah, that they ſhould be ſubject to the poſterity of Shem, and in conſequence might puſh with their utmoſt force the building a city and for-

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[1] *Gen.* vi. 4, 5.

[2] Τῷ δὲ Θεῷ κελεύσαντι αὐτοῖς εἰς πολυανθρωπησίαν τέλλειν ἀποικίας, ἵνα μὴ στασιάζοιεν πρὸς ἀλλήλους, ὑπὸ ἀμαθίας παρήκουσαν τοῦ Θεοῦ. Πάλιν ὁ Θεὸς αὐτοῖς συνεβούλευσε ποιεῖσθαι τὴν ἀποικίαν, ὃι δὲ οὐκ ἐπείθοντο. *Joſ. Ant. Jud. Lib.* i. c. 4. § 1.

treſs,

treſs, as the likelieſt and moſt proper method to prevent it [1].

While they were ingaged in this attempt, *Jehovah ſaid, Behold, the people is one, and they have all one language, and this they begin to do, and now nothing will be reſtrained from them, which they have imagined to do,* how unjuſt and outragious ſoever. *Go to, let us go down, and confound their language.* And now *Jehovah* appeared in viſible glory, attended with angels [2], and marks of great and terrible majeſty,

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[1] Et dixerunt, venite nunc, et aedificemus nobis civitatem et turrim, et faciamus nobis in medio ejus templum cultus [*vel* imaginem adorationis, *ſic Jon.*] in cacumine ejus, et ponamus gladium in medio manus ejus, ne forte contra eum ordinetur acies praelii, priuſquam diſpergamur ſuper facies totius terrae. *Jer. T.* Et faciamus nobis imaginem adorationis in ejus faſtigio, et ponamus gladium in manu ejus, ut conferat contra acies praelium, priuſquam diſpergamur. *Jon. T.*

[2] That the *angels* attended *Jehovah* is clear from the Lord God's placing at the eaſt of the garden, upon the expulſion of the firſt pair, *cherubims, and a flaming ſword,* which is afterwards called *the preſence of Jehovah.* This is the general opinion of the Jews, but *Jonathan* tells us the number of the angels, which were employed in this affair. Dixit Dominus ſeptuaginta angelis, qui ſtabant coram eo, venite nunc, et deſcendamus. Et manifeſtatus eſt ſermo Domini contra illam civitatem, et cum eo ſeptuaginta angeli ex adverſo ſeptuaginta populorum, et uniuſcujuſque linguae populi ſui. To this the tranſlation of the LXX. *Deut.* xxxii. 8. refers: Ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. The *Hebrew* runs thus: *When he ſeparated the ſons of men, he ſet the bounds of the people, according to the number of the children of Iſrael.* The plain meaning

majeſty (a manner proper and becoming, ſince they had deſpiſed the inſtructions which Noah receiving from him had imparted to them) and confounded their language, by occaſioning ſuch variations in the original tongue, which they then ſpoke, as would make them not underſtand one another's ſpeech. Not that there were as many ſeveral dialects, as there were men; but as many probably, as the diſtinct colonies were, which God deſigned to form in the following diſperſion. At the concluſion of the ſeveral accounts, which Moſes had before given of the generations of Japheth, Cham, and Shem [1], it is added: By theſe were the iſles of the gentiles divided in their lands, every one *after his tongue*, after their families, in their nations: Theſe are the ſons of Cham, after their families, *after their tongues*, in their countries, and in their nations: Theſe are the ſons of Shem, after their families,

meaning of which words *Bochart* gives in this manner: God ſo diſtributed the earth among the ſeveral people that were therein, that in his counſel he determined ſuch a part for the Iſraelites, as he knew would afford a commodious habitation to a moſt numerous people. How the ſeventy came to tranſlate the words as they did, *Bochart* gives an ingenious conjecture, that they had a copy, which left out the three firſt letters of *Iſrael*, and ſo they read *the children of God*, inſtead of which ſome tranſcribers put *the angels of God*, ſince they are called *ſons of God*. *L.* i. *Phaleg. c.* 15.

[1] *Gen. Chap.* x. 5, 20, 31.

after

after their tongues, in their lands, after their nations. This makes it unqueſtionably clear, that the confuſion of languages was brought about by a miraculous interpoſure of God, and was under his peculiar direction. God gave at firſt language to Adam and Eve with a kind deſign, that they might immediately converſe and enjoy the pleaſures of ſociety. From the ſame goodneſs he now confounds the common language, to prevent the ſad and miſchievous conſequences, that would ariſe from ſucceſs in an ambitious attempt of a combination of degenerate and wicked men. It follows therefore: *So the Lord ſcattered them abroad from thence upon the face of all the earth, and they left off to build the city, and the name of it was call'd* Babel, *becauſe Jehovah did there* confound *the language of all the earth.*

This event happened in the days of Peleg; who was born to Heber, the father of the Hebrews, in the hundred and firſt year after the flood. The name *Peleg* was given him on the account of this *diviſion* by Heber, who was one of the pious race of Shem, in the character of a prophet. In like manner before the *deluge* Enoch call'd his ſon *Methuſelah*; and Lamech his, *Noah*. The *ceſſation* of the flood, which was predicted in the name

name *Noah*, was not accompliſhed, till he was ſix hundred years old. But ſome think that this diviſion was made at Peleg's birth, tho the text only ſais, *in his days the earth was divided*[1]. And therefore others are of the opinion, that it happened about the middle of Peleg's life; which is more probable, than that it happened at his birth[2]: ſince Jocktan his younger brother, and his ſons, made a conſiderable colony in the diſtribution of the world at this time of the diviſion, and the Jews generally place it in the year three hundred and forty after the flood, the laſt year of Peleg.

The empire of Nimrod,[3] the ſon of Cuſh, erected at Babel, was probably af-

[1] *Gen.* x. 25.

[2] I would recommend to the curious the diſſertation of *J. Buxtorf*, upon this ſubject.

[3] Nimrod enim non videtur ex illorum fuiſſe numero, qui turrim extruxerunt, ſive tum puer fuit, aut nondum natus: alioqui cladem communem non evaſiſſet, atque illi cum caeteris fuiſſet alio migrandum; nec diceretur, *Gen.* x. 10. principium regni ejus fuiſſe Babylon, qua nondum extructa, conditores vi θεηλάτῳ diſſipati ſunt. Puto igitur poſt illam cladem terram Sinhar aliquot annis jacuiſſe deſolatam, recenti memoria tantae diſperſionis omnes homines abſterrente ab illa invadenda; donec Nimrod, homo pervicax, eo ſe conferre auſus eſt, cum Chuſaeorum magna manu, ut opus dudum interruptum continuaret et perduceret ad umbilicum. Vid. *Bochart. L.* i. *c.* 10. *Phaleg.* The reaſon why Moſes gives us the hiſtory of Nimrod, before he relates the diſperſion, tho probably it happened after that in order of time, is, that when he had mentioned the death of Noah, he thought proper to ſubjoin an account of his deſcendants, and their diviſion, according to their ſeveral families and tongues, and then proceed to give the riſe of the diverſity of languages.

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ter this diſperſion. For not only Seba, and Havilah, and Sabtah, and Sabtecha, and Raamah; but the ſons of Raamah, Sheba and Dedan, are mentioned before Cuſh is ſaid to beget him. He [Nimrod] hearing what had befallen ſome of the deſcendants of his grandfather Cham in the land of Shinar, and growing martial and powerful by ſubduing wild beaſts, carried thither his attempt of conqueſt over men, and greatly ſucceeded. Hereby corruption and idolatry ſpread, and the infection ſeiſed the deſcendants of Shem. Terah, the father of Abram, we find charged with it[1]. Whether he run into it before Noah died, or not, is uncertain; tho the latter is more likely. God was pleaſed to continue the life of Noah three hundred and fifty years after the flood, that the religious and civil affairs of his greatly increaſed poſterity might be better ſettled. He died two years before the birth of Abram, a deſcendant of Shem, who was now living.

Corruption and idolatry become now very general, and having infected the pious race, God in infinite wiſdom intends to ſeparate and diſtinguiſh a family, in which his true worſhip ſhould be preſerved, and by which others if they would

[1] *Joſ.* xxiv. 2.

attend

attend might be inſtructed; having expreſsly promiſed never more to deſtroy mankind by an univerſal deluge.

In order to this Terah with his family removed from Ur of the Chaldees into Canaan (Haran his eldeſt ſon, and father of Lot, Milcah, and Sarai, being dead) and in their way to it came to Charran. There Terah died. At which time Abram, who was then ſeventy five years old, took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance, and left Charran to go into the land of Canaan, in compliance with a command he had received from God in Ur, namely: *Get thee out of thy country, and from thy kindred, and from thy father's houſe, into a land which I ſhall ſhew thee.* And here begins a new remarkable period of the hiſtory, which Moſes gives us of revelations from God. But before we enter upon this, it will be proper, according to the method I propoſed, to make ſome remarks on the former.

2. Nothing can be more worthy of God, or ſuitable to his character as governour of the world, than to ſettle in men's minds a firm belief, that he will make a difference between the righteous and the wicked; without which there would be wanting a ſufficient motive to prevail upon us to be extenſively and conſtantly

good. And is not this ſtrongly and clearly evinced, when the reaſon of deſtroying mankind by the deluge is repreſented to be the general inundation of vice, whereby all fleſh had corrupted his way; and the inducement of ſaving Noah with his family is his character, as a juſt man, and perfect in his generation, walking with God? *And the Lord ſaid unto Noah, Come thou and all thy houſe into the ark, for thee have I ſeen righteous before me in this generation.* When by divine orders, which it was proper he ſhould wait for, ſince every circumſtance of this great event was under the immediate direction of God, Noah and his family went out of the ark, and Noah offered burnt offerings to the Lord, which were acceptable to him; what could give greater incouragement to ſuch religious practice, or be more ſuitable to the ſentiments we have of the divine goodneſs, than that in conſequence God ſhould bleſs him and his ſons, and renew the grant of dominion over the inferior creatures, which was given to Adam, and open to him his kind intention, never more by a general deluge to deſtroy mankind? To conſiderate perſons it cannot but appear agreeable to divine wiſdom to take off the dread of another flood, when dark and thick clouds ſhould gather, as they often and probably

ſoon would, ſince they came out of the ark in October or November; and by ſuch an inſtance of goodneſs to ingage the ſincerely pious, and remove the reſtraint, which might be improper to the probationary ſtate of all.

When Noah and his family, in all probability, choſe rather to live in the comparatively barren and mountainous parts of the eaſtern ridge of hills called *Ararat*, than venture ſoon into the richer plains; and the fruits of the earth were then ſcarce, and leſs pleaſant and nutritive: was it not highly congruous to the wiſdom and goodneſs of God to inlarge the grant of food, and give liberty to eat fleſh; and at the ſame time by prohibiting a cruel manner of doing it, to prevent any diſpoſition, which might ariſe from thence, to attempt one another's lives? Surely it will be readily granted to be right and fit, that if any ſhould take away unjuſtly the life of another, his life ſhould be forfeited. And is not the reaſon which is aſſigned apparently ſtrong: *That every man is made in the image of God*, and has conſequently dominion over the inferior creatures, of which dominion he is wrongfully deprived by being killed? Nothing could more properly follow this law, *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*; than

the repetition of God's bleſſing to them, *Be you fruitful, and multiply*; and his promiſe, *never more by a flood to deſtroy mankind:* ſince the care that God hereby expreſſes of the increaſe and preſervation of men, is a ſtrong and powerful motive to inforce a conſtant regard to it. Was it not highly proper, that God ſhould declare by Noah, the father and governour of men, and who was righteous before him, the different conditions of his deſcendants, in conſequence of their different diſpoſition and behaviour, to lead them to ſee, that agreeably to his conduct hitherto proſperity, and the reverſe of it, depended on their religious and moral conduct? The account the hiſtorian gives of the increaſing degeneracy of Canaan and his race, notwithſtanding that declaration, is highly probable. Since it is not likely, that ſuch a declaration ſhould greatly influence one, who could commit ſo impious an act to his grandfather, in whom the higheſt power was placed, and to whom the greateſt deference was due; eſpecially when he could not but be acquainted with his character, and the marks of favour he had received from God, who had appeared to him in viſible glory, and revealed his will to him. When corruption began to ſpread, and there was danger of having it become general,

neral, it will certainly be allowed congruous to the character of God, as a wise and kind governour, to take some method, suited to the circumstances of that time, to prevent its spreading. And what could be more proper, than by Noah, their aged father, to order a separation according to their families; whereby they would be kept distinct from each other? When, in opposition to this wise order, they attempted to raise themselves a name, by building a city and fortress, it was highly becoming God to defeat their design, and in such a manner as might leave a deep impression on their minds. When notwithstanding these wise methods to prevent it, degeneracy became so universal, as to infect the race of Shem: was it not wise and good to separate Abram and his family, to keep up the worship of the true God; and by remarkable occurrences of divine providence to them to awaken attention in those, among whom they should sojourn; and to make them the depositories of the promise, which infinite wisdom would open in such various proportions, as were suitable and proper.

IV. I proceed now to represent the history, that Moses gives from Abram's leaving Charran to the giving of the law, which I shall divide into two periods: From

Abram's removing from Charran to the death of Joſeph in Egypt: And from thence to the Moſaic conſtitution.

1. Abram, when he was in Ur, received orders from *Jehovah* to leave his country, and his relations, and go into a land, which he would ſhew him. Upon the death of Terah his father in Charran, in compliance with the divine command he left Charran, at the age of ſeventy five, to go into Canaan, taking with him *Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had goten in Charran* [1].

To this long journey of three hundred miles, into a country of which he had no knowledge, thro the dangerous and barren deſarts of Palmyrena, and over the high mountain Libanus, or Hermon, or Gilead (for in that part of the country he entered) at a great remove from his kindred, he was incouraged by the promiſe, which God made to him of a nu-
Chap. 12. merous poſterity, tho Sarai is repreſented as barren: *And I will make of thee a great nation, and I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing. And I will bleſs them who bleſs thee, and curſe him who curſeth thee: and in thee ſhall all families of the earth be bleſſed.*

[1] Et animas, quas ſubjecerant legi in Haran. *Onk.* Et animas, quae proſelytae factae ſunt. *Jon. Jer.*

Entring

Entring the country on the north, Abram went down to Sichem, and so to the plain or grove of Moreh; where a rough and fierce people liv'd, who descended from Canaan, and had no kindness for the posterity of Shem. To support Abram in this circumstance of distress, *Jehovah appeared to him, and said, To thy seed will I give this land.* Upon this Abram built there an altar [1] unto the lord. But tho the lord appeared here to him, yet either thinking it not proper to trust himself among the Canaanites, since *Jehovah* had not given him such direction, or (which I rather apprehend) being desirous of seeing the rest of the country, which he had promised *to give to his seed*; he travelled about twenty miles further south, and settled upon a mountain between Hai and Bethel. Here he built an altar [2] unto *Jehovah*, and called [3] upon his name. But not thinking it proper to fix long in this place, he went further into the southern parts.

A famine arising about this time in the land, occasioned Abram to go down to

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[1] *Mizbeach.* Θυσιαστήριον. LXX. Βωμὸν ᾠκοδόμησε, καὶ θυσίαν ἐτέλεσε τῷ θεῷ. *Jos. Ant. L.* i. *c.* 7. § 1.

[2] Tho this is the first time that he came here, and God is not represented to have appeared to him, he is however said to have built an altar.

[3] Et oravit in nomine Domini. *Onk. Jon.*

Egypt and ſojourn there. As he was going along, conſidering the lewd temper of the Egyptian court, and fearing leaſt Sarai ſhould be taken from him, and himſelf murdered on the account of her beauty; he perſuaded her to go under the name of his ſiſter. It fell out partly as Abram had ſuſpected, for the courtiers admiring Sarai's beauty, recommended her to Pharaoh, who took her into his houſe, and *entreated Abraham well for her ſake*[1]: *and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.* *Jehovah* then gave Abram a remarkable inſtance of his protection, and of the accompliſhment of the promiſe he had made to him, by inflicting a terrible and miraculous diſtemper upon the king and all his court. The king concluding ſo particular an affliction to be from a divine hand, upon inquiry[2] ſoon found it to be on Abram's account, for whom he ordered a ſafe conduct, to carry him and all that belonged to him out of his country, without offering him the leaſt injury.

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[1] Δωρεῖταί τε αὐτὸν πολλοῖς χρήμασι. *Joſ. Ant. Jud. L.* i. *c.* 8. § 1.

[2] Καὶ πυθομένῳ περὶ ἀπαλλαγῆς, καὶ μῆνιν δεῦ τὸ δεινὸν αὐτῷ παρεῖναι ἀπεσήμαινον οἱ ἱερεῖς, &c. Ὁ δὲ φιλήθεὶς ἐρῶλα λίω Σάῤῥαν. *Ibid.*

Abram

Abram and Lot returning to Bethel, to the place where Abram had before built an altar, called upon the name of the Lord. They increaſed ſo much in cattle, that the land was not able to bear them, and a quarrel aroſe among their ſervants about convenience and ſufficiency of paſture. Dangerous conſequences would inſue, if their maſters ſhould ingage in it; ſince they were in a country, which was poſſeſſed by the Canaanites and Perizites, a fierce and rugged people. To prevent which Abram acquainted Lot with the circumſtances of the caſe, and in a moſt friendly manner cautioned him, not to ſuffer theſe differences to create any miſunderſtanding between them. And ſince it was neceſſary they ſhould ſeparate, he offered him (tho the younger, and probably inferior in eſtate) the choice of all the country around: which was a mark of his great humility and condeſcenſion, and undoubtedly gave a luſtre to his character. Lot kindly accepted the propoſal, and choſe the fruitful plain, lying by the river Jordan, on account of the richneſs of the ſoil; not conſidering the manners of the people, who were *wicked*[1], *and ſiners* Chap. 13.

[1] Viri autem Sodomae erant iniqui cum ſuo mammona, et peſſimi in corporibus ſuis coram Domino. *Onk.*

Sed

ſiners before the Lord exceedingly. Jehovah to comfort Abram after this ſeparation, ſaid to him [1]: *Lift up now thine eyes, and look from the place where thou art northward and ſouthward, and eaſtward and weſtward; for all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever: and I will make thy ſeed as the duſt of the earth* (tho his wife was ſtill barren) *ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbred. Ariſe, and walk* [2] *thro the land, in the length and in the breadth of it; for I will give it unto thee.* Which Abram accordingly did, and upon his return ſettled in the grove of Mamre, where he erected an altar, and worſhiped God with his whole family during his abode there.

Chap. 14. To return to Lot: Some time after he had ſettled near Sodom, five kings of the cities, which lay in the vale, entered into a confederacy to oppoſe Cherdorlaomer king of Elam, and three other aſſociate princes of the eaſt, who were coming againſt them in an hoſtile manner.

Sed homines Sodomae mali erant in divitiis ſuis alter erga alterum, et peccabant corporibus ſuis, in inceſto concubitu, et effuſione ſanguinis innocentis, et colebant cultum alienum, &c. *Jon.* Vid. *Joſ. L.* i. *c.* 11. § 1.

[1] In viſion.

[2] Et fac in eâ poſſeſſionem in longitudinem et latitudinem, quoniam tibi dabo eam. *Jon. T.*

The

The occaſion of that war moſt probably was this. The country, which was called Canaan, being firſt poſſeſſed by ſome of Shem's family, the deſcendants of Cham took it from them, and for a conſiderable time enjoy'd it, till Cherdorlaomer king of Elam [1] (one of the poſterity of Shem) recovered it again, and made theſe Canaanitiſh princes tributary to him for twelve years. In the thirteenth year they rebelled, and in the fourteenth Cherdorlaomer, marching with three allies, ſubdued ſeveral people, which he apprehended might hinder his retreat, and made his way directly for the vale, where the five confederate kings of the country had put themſelves in a readineſs to receive them, but were defeated, and underwent a conſiderable ſlaughter. Cherdorlaomer plundered the cities of Sodom and Gomorrah, and ſo marched away with the booty, and ſuch captives as he thought fit to take; among whom unhappily was Lot (who to eſcape the war had retired into the city) when he was only a ſojourner in the country, and had no concern in the revolt.

The melancholy news reaching Abram, he armed three hundred and eighteen

[1] *Gen.* x. 22.

trained

trained ſervants, and joining with the forces of Eſhcol and Aner, who, not ſinking into idolatry in the ſame degree with the reſt of thoſe countrys, were in league with Abram, purſued and overtook them at one of the ſpring-heads of Jordan, called *Dan* [1]. There dividing his forces into two bodies, in the middle of the night he attacked their camp in two different quarters with ſucceſs, purſued them as far as Hobah in the valley, where Damaſcus is ſeated, and retook all the ſpoil and captives, and particularly his brother Lot with all his effects. When the news of this victory reached the king of Sodom, who had eſcaped in the late battle, he went to meet Abram, and met him in the vale of Shavey, called *the king's dale*, either as belonging to the king of the place, ſtiled here *the king*, from his remarkable character and ſingular piety; or becauſe he [Melchiſedek [2]] frequently here

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[1] Οὕτως γὰρ ἡ ἑτέρα τῶ Ἰορδάνῃ προσαγορέυεται πηγή. *Joſeph. Ant. Jud. L.* i. *c.* 10. § 1.

[2] Ille eſt Sem filius Noach rex Jeruſalem. *Jon. T.* Ille eſt Sem, qui erat ſacerdos magnus excelſi. *Jer. T.* Joſephus is of a different opinion: Ὁ δὲ πρῶτος κίτιος ἦν Χαναναίων δυνάστης, ὁ τῇ παλαίᾳ γλώττῃ κλιθεὶς βασιλεὺς δίκαιος. *Joſ. De bell. Jud. p.* 1292. *Ed. Hudſ.* When *Joſephus* and the *Paraphraſts* make Melchiſedek to be king of Jeruſalem, it is evidently a miſtake; for it is plain that Salem lay in the way, as Abraham came from Damaſcus to Sodom,

here recreated himſelf [1]. At the ſame time this great man came forth to congratulate Abram, the friend of the one true God, whom he himſelf worſhiped, remaining untainted with the corruption which generally prevailed, and provided a princely entertainment to refreſh them after the fight; and, as *a prieſt*, he offered to the great creator and governour of the world his hearty prayers, that he would confirm his bleſſing to Abram. And Abram gave him *tithes* of the ſpoils [2].

The king of Sodom deſired that his ſubjects only might be reſtored to him, readily conſenting that Abram ſhould keep all their goods, as he had a rightful claim to them by the law of arms. But Abram refuſed the offer, *ſaying to the king of Sodom*, who was a deſcendant of Canaan [3], *I have lift up my hand* (or *ſworn*) *unto Jehovah the moſt high God, the poſſeſſor of heaven and earth, that I will not take any thing that is thine; leſt thou*

Sodom, which by no means ſuits with the ſituation of Jeruſalem. Moreover *Hierom* ſaies, that he learnt from the Jews in his time, that it was ſeated on this ſide of Jordan. And it retained its name in our Saviour's days, as appears by the ſtory of John's baptizing near Salim. *John* iii. 23. Vid. *Bochart. Phaleg, p.* 317.

[1] In valle plana, quae locus erat refrigerii regis. *Onk.* Ad pratum planum, quod eſt locus ludi regis. *Arab. verſ.*

[2] Ἀβράμης δὲ διδόντος καὶ ἣν δεκάτην τῆς λείας αὐτῷ. *Joſeph. Ant. Jud. L.* i. *c.* 10. § 2.

[3] *Gen*, 10. 19.

ſhouldeſt

ſhouldeſt ſay, I have made Abram rich: excepting only what has been expended in maintaining the ſoldiery; what was given in tithes to Melchiſedek; and the portion of the men which went with me, Aner, Eſhcol, and Mamre, of which I have no right to diſpoſe.

Chap. 15. After this victory, and Abram's generous behaviour, God *revealed* himſelf to him by viſion, and aſſured him, that he would *be his ſhield, and exceeding great reward*; ſince from the confidence he had in his providence, he had refuſed the offer of the king of Sodom.

Tho Abram received this promiſe with gratitude, and the firmeſt faith; yet mindful of another, which had formerly been made to him, that God would make of him a great nation, which ſeemed to carry in it the promiſe of an offspring, he humbly expoſtulates[1]: *Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe is this Eliezar of Damaſcus? Behold to me thou haſt given*

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[1] Cogitavit Abraham in corde ſuo, vae nunc mihi, forſan recipiam mercedem operum meorum in hoc ſeculo, et non erit mihi pars in ſeculo futuro; aut forte ibunt fratres et propinqui interfectorum iſtorum, et illis conjungentur turmae et venient contra me. Tunc itaque fuit verbum Domini cum Abrahamo in viſione, dicendo, ne timeas, nam etſi viris illis aſſocientur turmae multae et veniant contra te, ſermo meus tibi ſcutum erit, &c. *Jon. Jer. T.*

no ſeed: and lo, one born in my houſe is mine heir. In anſwer God aſſured him, that no ſervant, but *a ſon of his own body ſhould be his heir*; and in a viſion [1] (for the ſun was not yet ſet) repreſented to him the ſtars of heaven, telling him, that his poſterity ſhould be ſo numerous, as to bear a compariſon with them.

Abram, from the conſideration of the power and faithfulneſs of God, was fully perſuaded of the accompliſhment of this promiſe. This was ſo pleaſing to God, that he thereupon owned him for *a righteous perſon*, tho he was not free from all ſin, or had not compleat and perfect righteouſneſs. And this his faith no doubt was the more remarkable, ſince a conſiderable time had paſſed from the firſt promiſe of a poſterity, without having as yet any iſſue, and it grew every day more and more unlikely that he ſhould. From the improbability of his having children by a wife, who ſtill continued barren (tho this conſideration was overballanced by the promiſe of him, whoſe power was unlimited) he was moved, probably for the greater confirmation of his faith, to requeſt of God ſome miraculous and ſenſible ſign of ſo great an

[1] *Ver.* 12.

event.

event, and particularly to acquaint him with the time [1]. God was pleased to comply with his request, by ordering him to prepare *an heifer* [2] *of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pidgeon.* When he had procured these, *he divided them in the midst, and laid each piece one against another, excepting the birds, which he divided not, and passed thro them. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram, and lo an horror of great darkness fell upon him. And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land, not theirs, and shall serve them, and they shall afflict them four hundred years, and,* reckoning from the birth of Isaac, *in the fourth generation they shall return with great substance, after I have judged the nation whom they shall serve. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.* The reason of defering the accomplishment of the promise so long was not only, that the faith of his po-

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[1] *Ver.* 13, 14, 15, 16. Vid. *Cleric.*

[2] Καὶ ὁ μὲ ταῦτ' ἀκούσας θυσίαν προσφέρει τῷ θεῷ, κελευσθεὶς ὑπ' αὐτοῦ· ἦν δ' ὁ τρόπος τῆς θυσίας τοιοῦτος &c. εἶτα περὶ σπονδὰς ἐποιεῖτο &c. *Jos. Antiq. Jud. L.* i. *c.* 10. § 3.

sterity

ſterity might be tried in the ſame manner, as his own had been; but alſo becauſe the Canaanitiſh people would not till then be ſo irreclaimably wicked, as to be ripe for that exemplary deſtruction, which his poſterity ſhould exerciſe upon them. *And it came to paſs, when the ſun went down, and it was dark, behold a ſmoaking furnace, and a lamp of fire paſſed between thoſe pieces. In that ſame day Jehovah made a covenant*[1] *with Abram, ſaying, Unto thy ſeed do I give this land, from the river of Egypt to the great river, the river Euphrates:* at the ſame time recounting the ſeveral names of the people then living, whoſe country his poſterity was to injoy.

Sarai concluding, ſince ten years had paſſed from the promiſe made to Abram of a ſeed, and that promiſe remained ſtill unaccompliſhed, that God did not intend to fulfil it by her, but by ſome other woman, perſuaded Abram to take Hagar her maid. Abram hearkened to her voice, Chap. 16. thinking perhaps that God might accompliſh his promiſe this way; becauſe he

[1] Jer. xxxiv. 18, 19. *And I will give the men that have tranſgreſſed my covenant: when they cut the calf in twain, and paſſed between the parts of them: into the hands of their enemies.* From this rite the phraſe, *Cheroth berith* (*ſcindere foedus*) has taken its riſe. Hence we read in Homer, *Il.* ii. *v.* 124. Ὅρκια πιστὰ ταμόντες. Vid. *Bochart. Hierozoic. P.* i. *l.* 2. *c.* 33. *p.* 335 *&c.*

had only told him he ſhould have ſeed, but had not as yet ſaid by Sarai. As ſoon as Hagar found herſelf with child, ſhe was ſo tranſported, as to forget her ſtation, and deſpiſe Sarai [1]. This uſage Sarai reſented, and expoſtulated with Abram: who replied with great tenderneſs, *Behold thy maid is in thy hand, do to her as it pleaſeth thee.* Upon which Sarai treated her with ſome ſeverity, and Hagar ran away. But God, out of ſpecial regard to the child ſhe was big with by Abram, ſtopt her by an angel, and ordered her to return; and for her incouragement told her, that the ſon ſhe was now pregnant with by Abram (every branch of whoſe poſterity was to be under the peculiar care of divine providence) ſhould become the anceſtor of a great, but wild people, and be called *Iſhmael* [2]. *He will be a wild man*, like to a wild aſs, which loves to ramble in deſarts, and is not eaſily tamed to live in ſociety. *His hand will be againſt every man, and every man's hand againſt him:* That is, he ſhall be very

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[1] Καὶ γενομένη ἐγκύμων ἡ θεραπαινὶς ἐξυβρίζειν εἰς τὴν Σάῤῥαν ἐτόλμησε, βασιλίζουσα ὡς τῆς ἡγεμονίας περιεισομένης εἰς τὸν ὑπ' αὐτῆς τεχθησόμενον. *Joſeph. Ant. Jud. L.* i. *c.* 10. §. 4.

[2] Θεόκλυστον ἂν τις εἴποι, διὰ τὸ εἰσακοῦσαι τὸν θεὸν τῆς ἱκεσίας. *Ibid.*

warlike,

warlike, and both infeſt all his neighbours, and be infeſted by them. *He ſhall dwell in the preſence of his brethren:* be a nation by himſelf, near to all his brethren, whether deſcended from Iſaac, or from the reſt of Abram's ſons by Keturah; who, tho annoyed by him, ſhould not be able to diſpoſſeſs him. This is ſo exact a deſcription of the poſterity of Iſhmael [1], that wildneſs thro all generations ſeems to be incorporated into their nature, and no change of times hath made them grow tame. Hagar moſt humbly and thankfully ſubmited to the angel's direction, and returned to her miſtreſs. When ſhe was delivered of a ſon, Abram named him

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[1] Ἄνυδρα καὶ λυπρὰ ὄντα ἔχουσιν οἱ Σκηνῖται Ἄραβες, ληϊστρικοί τινες καὶ ποιμενικοὶ, μεθισάμενοι ῥαδίως εἰς ἄλλους τόπους, ὅταν ἐπιλείπωσιν αἱ νομαὶ, καὶ αἱ λεηλασίαι. *Strab. L.* xvi. *p.* 747. *Ed. Caſ.*

Saraceni tamen nec amici nobis umquam, nec hoſtes optandi, ultro citroque diſcurſitantes, quicquid inveniri poterat, momento temporis vaſtabant; milvorum rapacium ſimiles, qui, ſi praedam diſpexerint celſius, volatu rapiunt celeri; aut, niſi impetraverint, non immorantur. Omnes pari ſorte ſunt bellatores. Nec horum quiſquam aliquando ſtivam apprehendit, vel arborem colit, aut arva ſubigendo quaeritat victum: ſed errant ſemper per ſpatia longe lateque diſtenta, ſine lare, ſine ſedibus fixis, aut legibus; nec idem perferunt diutius coelum, aut tractus unius ſoli illis umquam placet. Vita eſt illis ſemper in fuga. *Ammian. Marcell. L.* xiv. *c.* 4. *Ed. Par.*

Eſſe ſc. e proprietatibus eorum bellum, et effuſionem ſanguinis, et amorem caedis, et doloris illationem, et irae ſive odii tenacitatem. *Pocock. Specim. Hiſt. Arab. p.* 87.

Ishmael. Abram was then eighty six years of age.

Thirteen years after the birth of *Ishmael*, even to the ninety ninth year of Abram, and to the eighty ninth of Sarai,
Chap. 17. Sarai continued barren. *Jehovah* then *appeared to Abram, and said unto him, I am* El Shaddai[1], *the almighty God, walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exeeedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father,* not only of the Israelites, Ishmaelites, and Edomites, but of *multitudes of nations shalt thou be a father, as walking with me, and being upright*; and so *in thee shall* ALL FAMILIES OF THE EARTH[2], *imitating thy faith and obedience, be blessed. Neither shall thy name any more be called* Abram, *but thy name shall be* Abraham: *for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall*

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[1] Ὁ Θεὸς σε. LXX. Alibi passim *Shaddai* παντοκράτορα vertunt. Vox haec vix aliunde derivare posse videtur, quam a verbo *shadhadh* vastavit, *Esai.* xiii. 6. Apud Arabas radix *shadhadh* inter alia *potentem* et *fortem esse* significat. Vid. *Pocock. Joel* i. 15.

[2] *Rom.* iv. 16, 17.

come out of thee. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an EVERLASTING COVENANT, *to be a* GOD UNTO THEE, *and to* THY SEED *after thee. And I will give unto* THEE, *and* THY SEED *after thee, the land of thy ſojournings, all the land of Canaan for* AN EVERLASTING POSSESSION, *and I will be* THEIR GOD. *And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore:* which the next verſe explains of the ſign or token of the covenant. *Every man-child among you ſhall be circumciſed, he that is eight days old ſhall be circumciſed: he that is born in thy houſe, or bought with money, muſt needs be circumciſed.* Not whether they would or not, but Abraham was to endeavour to perſuade them to it; and if they conſented not, to keep them no longer in his houſe, but to ſell them to ſome other people. As for the children of his ſervants, they were to be circumciſed, whether their parents were willing or not; becauſe they were their maſter's property. *The uncircumciſed male,* who, when he comes to the age of thirteen, does not take care that this be perform'd upon him, *ſhall be cut off,* and not accounted one of my people, *he hath broken my covenant.* This was a ſign proper to be appointed, ſince it was not likely that ſuch a rite would ever have been ge-

nerally practiſed, and on the eighth day after the birth, had it not been expreſly ordered by the divine being; and fit to denote the family of Abraham to be an holy ſeed conſecrated to God from the begining [1], and to diſtinguiſh them from others. This rite was to be performed to every one of Abraham's family now, and to their children in all ſucceeding times, at eight days old: not later, that the pain and terror of it might be the leſs; and not before, becauſe till then they were looked upon as impure. And now after a long trial of Abraham's faith by the barrenneſs of Sarai, God was pleaſed in expreſs terms to aſſure him, that notwithſtanding Sarai's great age, *ſhe ſhould ſhortly have a ſon, whoſe name ſhould be called* Iſaac, and *with whom he would eſtabliſh his covenant for an* EVERLASTING COVENANT, *and with* HIS SEED *after him: that he would bleſs Sarai, and that ſhe ſhould be a mother of nations*; *and*, as a pledge of this, *her name ſhould be changed from* Sarai, *my princeſs, to* Sarah, *a princeſs of multitudes.* At hearing of ſuch an unexpected favour Abraham fell proſtrate

[1] Περσέλαξε δὲ, ϐυλόμενος τὸ ἀπ' αὐτῶ γένος μένειν τοῖς ἄλλοις μὴ συμφυρόμενον, περιέμενε δαι τὰ ἀιδοῖα, ἕως τέλο ποιεῖν ἐγένοη ἡμέρα, &c. *Joſ. Ant. Jud.* L. i. c. 10. §. 5.

before

before God, expreſſing his joy and admiration [1], that a bleſſing ſhould be promiſed him, which ſo much ſurpaſſed the common courſe of nature and providence [2]; and with the tendereſt affection of a father prays for Iſhmael: *O that Iſhmael might live before thee!* To which God graciouſly replied: *I have heard thee, he ſhall live to become the father* of a numerous poſterity, *twelve princes*, founders of conſiderable tribes in Arabia Petraea, *ſhall ſpring from him; but my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear to thee at this ſet time in the next year.*

As ſoon as *God left off talking with Abraham, and went up from him*, Abraham executed the orders given to him about circumciſion; and he in the ninety ninth year of his life, and his ſon Iſhmael in the thirteenth, and all the males of his family underwent on the ſame day that painful rite.

Soon after this remarkable inſtance of Abraham's obedience, *Jehovah* appeared to him in the plains of Mamre, when he was ſiting at the tent door in the heat of the day [3]. Abraham, after he Chap. 18.

[1] *Chadi*, laetatus eſt. *Onkelos. Thamah*, obſtupuit. *Jon. Jer. T.*

[2] *Rom.* iv. 19.

[3] Et ipſe aegrotans ex dolore circumciſionis ſedebat in porta tabernaculi, in vehementia diei. *Jon. T.*

had fallen proſtrate on his face and worſhiped[1], *lift up his eyes, and looked, and lo three* angels in the ſhape of *men ſtood before him. And when he ſaw them, he ran to meet them from the tent door, and bowed himſelf toward the ground*, and in the kindeſt manner invited them in, and expreſſed to them hoſpitality in all the uſages, which were practiſed in that Age. *And they ſaid unto him, Where is Sarah thy wife?* To which Abraham replied: *In the tent.* Then one of them ſaid, *I will certainly return unto thee according to the time of life*, nine months hence, and *Sarah thy wife ſhall have a ſon.* Sarah overheard this in the tent door, which was behind him, and not knowing as yet who they were, and withal knowing herſelf to be paſt all natural proſpect of conception, and her huſband to be old, could not forbear laughing to herſelf, at a thing ſhe apprehended to be ſo unlikely, and even impoſſible in a courſe of nature. *Jehovah then ſaid to Abraham, Wherefore did Sarah laugh, ſaying, Shall I, who am old, of a ſurety bear a child? Is any thing too hard for Jehovah? At the time appointed will I return unto thee, and Sarah ſhall have a ſon.* Sarah probably was called in, and when ſhe found who her

[1] *Gen.* xvii. 17.

gueſts

gueſts were, through ſurprize, confuſion, and fear, ſhe denied that ſhe laugh'd. She was therefore only made ſenſible of her fault, by a ſimple affirmation of her laughing, without any further reproof.

The men roſe up from thence, and looked toward Sodom; and Abraham went with them, to bring them on the way. While they were bending their courſe to Sodom, where two of them arrived at even [1], *Jehovah ſaid, Shall I hide from Abraham that thing which I do? ſeeing that Abraham ſhall become a great and mighty nation by his ſeed according to the fleſh; and* ALL THE NATIONS OF THE EARTH *ſhall be bleſſed in him, as walking before me, and being perfect. For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of Jehovah, to do juſtice and judgment. And Jehovah ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous, I will go down now,* and if they be found irreclaimable [2], I will pu-

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[1] *Chap.* XIX. *v.* 1.

[2] Conſummabo eos, ſi non egerint poenitentiam; ſi autem egerint poenitentiam, non ulciſcar. *Onk.* Videbo, an ſecundum clamorem fecerint conſummationem, tum rei erunt; quod ſi fecerint poenitentiam, annon erunt coram me innocentes, quaſi neſciente illud, et non ulciſcar? *Jon. Jer. T.*

niſh

niſh them in an exemplary manner. Abraham, who yet ſtood before *Jehovah*, touched with the utmoſt compaſſion, and in particular for Lot, and his family, interceded in the humbleſt manner: *Wilt thou deſtroy the righteous with the wicked? ſhall not the judge of all the earth*, when in an extraordinary and immediate manner he inflicts judgment, *do right?* To which humble and devout addreſſes the Lord gave kind and gracious anſwers, till Abraham deſiſted; and then *the Lord went his way*, and Abraham returned to his houſe at Mamre.

Chap. 19. The turning four pleaſant cities of the vale into one bituminous lake, as a perpetual monument of divine vengeance, the ſparing Bela upon the humble petition of righteous Lot, ſince it was near and a little one, and therefore ſtiled afterwards *Zoar*; the ſad diſaſter which befel Lot's wife for her criminal curioſity, who wrapt in the nitro-ſulphurous matter was congealed like a pillar of rock-ſalt, and remain'd a perpetual monument of God's juſt diſpleaſure; the contrivance of Lot's daughters, when their father out of fear had removed from Zoar to dwell in a cave of one of the neighbouring mountains, to have an offſpring by him, ſince they had in their apprehenſions loſt all their

their kindred and countrymen [1], to whom it might be proper for them to marry, and at the same time were full of hopes of being themselves the parents of the promised seed, their father being the son of Abraham's elder brother [2], and called out of Sodom by the ministry of angels, as Abraham was called out of Caldea; the giving to their children the names of *Moab* and *Benammi*, who were the ancestors of two nations then in being to evidence their original: are such particular and remarkable stories, and attended with such peculiar circumstances, as must give great weight and force of credibility to the history of Moses. But to return to Abraham:

Some time after the destruction of the cities of the vale, Abraham removed more southerly to Gerar, the capital city of Palestine, lying upon the borders of the Egyptian territories. Sarah, tho advanc'd in years, remained yet very beautiful; and Abraham having the same opinion of Chap. 20.

[1] Et dixit major natu ad minorem, pater noster senuit, et vir nullus est in terra ad ingrediendum ad nos juxta morem universae terrae; veni, potabimus &c. *Jon. Jer. T.*

[2] Αἱ δὲ παρθένοι πᾶν ἠφανίσθαι τὸ ἀνθρώπινον γένος ὑπολαβοῦσαι, τῷ πατρὶ πλησιάζουσι, πρεσβύτατοι λαθεῖν. Ἐποίων δὲ τοῦτο ὑπὲρ τοῦ μὴ τὸ γένος ἐκλιπεῖν. *Jos. Ant. Jud. L.* i. *c.* 11. § 5. Vid. *Petr.*

the

the lewdneſs of this, as he had before of the Egyptian court, again perſuaded her not to go under the character of his wife, but of his ſiſter, as ſhe had before done in Egypt. The event was preciſely the ſame. A miraculous diſtemper was inflicted, the cauſe whereof the king was told in a dream, with this injunction, as he valued his own and his ſubjects lives: *Reſtore the man his wife: for he is a prophet, and he ſhall pray for thee, and thou ſhalt live; and if thou reſtore her not, know, thou and all that are thine ſhall ſurely dye.* In obedience therefore the king ſent immediately for Abraham and Sarah, and expoſtulated with Abraham. To which he among other things replied, that he might properly enough, according to the known ſtile of thoſe times, call Sarah *his ſiſter*, when ſhe was daughter to Terah his father by another wife. The king apprehending Abraham to be under the ſpecial guidance and protection of heaven, not only reſtored him his wife, but made him large preſents of cattel and ſlaves, and gave him free liberty to live in any part of his dominions, promiſing him the utmoſt ſecurity. In return Abraham interceded with God for him, and procured to him and his whole court a ſpeedy releaſe from the affliction they laboured under.

The

The accompliſhment of the promiſe of a ſon to Abraham by Sarah was now come, and ſhe was delivered of one, exactly at the time which the angel foretold. At eight days old Abraham, in obedience to the divine command, cauſed the tender infant to undergo the painful rite of circumciſion; at the ſame time giving him the name *Iſaac*, as God had appointed. This was in the hundredth year of Abraham's life. Sarah reflecting upon the name given to her child, which ſignifies *laughter*, and recollecting that ſhe had formerly laugh'd in a way of diffidence, now owns with the higheſt gratitude to God, that ſhe has reaſon to rejoice for ſo unexpected a bleſſing. When the child was weaned, Abraham invited his neighbours to a great entertainment. It happened that Iſhmael (his former ſon by Hagar) quarrel'd with Iſaac, and treated him ill. Which conduct might perhaps ariſe from diſpleaſure, that through him he was diſappointed of the hope given him by his mother of being heir. Sarah highly reſented this, and deſired Abraham to turn both mother and ſon immediately out of the houſe, for pretending to ſet up themſelves againſt the true heir of the family. Abraham, however willing to do the utmoſt right to his wife and child, was yet exceeding loth to proceed Chap. 21.

proceed with ſuch ſeverity againſt one, who was his ſon, tho by a ſervant. God then ſaid to Abraham, *In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.* Iſhmael however, as thy offspring, ſhall be protected, and become the anceſtor of a conſiderable nation. Without delay Abraham then executed the command he had received from God, and ſent away Hagar and her ſon with ſome preſent neceſſary proviſions only, without any ſervant to attend them; to ſhow that her ſon was to have no portion of his inheritance, and at the ſame time to expreſs his own confidence in the promiſe of God's protection, and diſpoſal of Iſhmael and his poſterity [1]. Hagar departed, and wandered in the wilderneſs, which was afterwards called *Beerſheba* [2].

When the proviſions were ſpent, and the child was ready to dye for thirſt, ſhe laid him under one of the ſhrubs, not being able to bear the additional diſtreſs, which the ſight of his miſeries would occaſion; and removing from him to the diſtance of a bow-ſhot, abandoned herſelf to exceſs of grief. In the midſt of her tears, God hearing the voice of the lad,

[1] *Gen.* xvi. 10, 11, 12.
[2] *Ver.* 31.

(who

(who cried, as well as his mother) by an angel called to Hagar out of heaven, and at the ſame time directed her to a ſpring of water, with which ſhe ſoon refreſhed the child. Iſhmael under the care and protection of God grew up to man's eſtate, and by the direction of his mother, who was a native of Egypt, married an Egyptian. He lived up and down in the deſart of Paran, bordering upon Arabia, and maintained himſelf, by what he got with his bow out of the fields and woods, as his poſterity did after him, exactly in the ſame manner as God had foretold they would do [r].

When Abraham remarkably flouriſhed in the country of Gerar, Abimelech the king, and Phicol the chief general of his forces, reſolved to invite him to enter into a ſtrict league of friendſhip with him and his ſucceſſors, by ſolemn oaths and engagements on both ſides. To this Abimelech was moved from a conviction he had, that Abraham was peculiarly favoured of God, and under his ſpecial protection; tho it is not unlikely, that he might be alſo ſomewhat jealous of his growing wealth and power. To this propoſal Abraham readily agreed:

[r] *Gen.* xvi. 12.

but

but told the king, that he expected for the future to live in the quiet poſſeſſion of his rights, which had been infringed by ſome of his ſervants, in the inſtance of a well of water, which tho dug at his own expence, had been wreſted from him by force. The king aſſured him, he knew nothing of the injury, but would immediately redreſs it. Upon this they entered into a treaty before witneſſes by mutual preſents, oaths, and probably ſacrifices, or at leaſt by eating and drinking together [1]. One preſent of ſeven ew-lambs Abraham particularly made to Abimelech, as a token, that the forementioned well ſhould for ever after be his property. And the better to preſerve the memory of this tranſaction, the place, where this covenant was made, went for the future by the name of *Beerſheba* [2], the *well of the oath*. When all was over, the king and Abraham parted with all the expreſſions of mutual ſatisfaction. And Abraham planted a grove in Beerſheba, and *called there on the name of the Lord, the everlaſting God*, or *the God of the world*, and ſojourned in the Philiſtines land many years.

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[1] *Gen.* xxvi. 30.

[2] *Sheba* in the hebrew ſignifies both *an oath* and *ſeven*. If it be underſtood here in the latter ſenſe, it refers to the ſeven ew-lambs.

When

When Isaac was growing up to man's estate [1], God expressly ordered Abraham Chap. 22. for his trial, whom he designed to be the great father and example of all the faithful in succeeding generations, to go into the land of Moriah [2], and offer up Isaac, his only son by Sarah (in whom the particular blessings promised to him were to be fulfilled, and to whom he had the greatest affection) in one of the mountains of that country, to which God would direct him. Abraham, having no reason to doubt that this was a command from God, since it was given him in the way to which he had been accustomed, and in which he had received the promise of this very son, which was accomplished at a time when there was no ground in a course of nature to expect any; and since the blessings, which were promised to him in this manner, he had found now by the experience of above fifty years to be exactly fulfilled:

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[1] Isaac was now about twenty five years of age, according to *Josephus*; or twenty eight, as *Bochart* thinks: the word *naar*, which we translate *lad*, being used for one of that age. Nay, Joseph is called so, when he was thirty years old; and Rehoboam when forty, 2 *Chron.* xiii. 7. Vid. *Boch. Hierozoic. P.* i. *L.* iii. *c.* 9. *p.* 818. *Ed. Leusden.*

[2] Εἰς τὴν γῆν τὴν ὑψηλήν. *Sept.* καλαφανῆ. *Aq.* τῆς ὀπλασίας. *Sym.*

roſe up early in the morning, and having ordered his aſs to be ſadled, and the wood for the burnt-offering to be prepared, ſet out for the place. On the third day, travelling but ſlowly with an aſs loaded with wood, and proviſions proper for the journey, he lift up his eyes, and *ſaw*, by the glory [1] ſhining upon one particular mountain, *the place afar off*, where he was to perform the appointed ſervice. Abraham then ſaid unto his young men, abide you here with the aſs, and I and the lad will go yonder and worſhip, and *come again to you:* apprehending, that if God ſhould try his obedience ſo far, as to permit him to ſlay his ſon, in whom he had promiſed to eſtabliſh his covenant, he would reſtore him to life again. The poſſibility of this he could not doubt of, when he conſidered, that he had received him in an extraordinary manner; and the neceſſity of it, in order to confirm the faithfulneſs of God in performing his promiſe, which refer'd to the perſon of Iſaac, he could not but likewiſe diſcern. Abraham therefore took the wood of the burnt-offering, and laid

[1] Die tertio levavit Abraham oculos ſuos, et vidit nubem gloriae ſumantem ſuper monte, et agnovit eum procul. *Jon. T.*

it

it upon Iſaac his ſon, and he took the fire in his hand, and a knife, and they went both of them together. As they were going, Iſaac ſeeing every thing prepared, but the ſacrifice, aſked Abraham, where the lamb was. To which he replied, my ſon, God will ſee for himſelf a lamb for a burnt-offering: defering to open to him the command he had received from God, till they ſhould arrive at the place, where the glory appeared; and then he doubted not, but God would give ſuch a teſtimony to his relation, as would make Iſaac [1] readily and without reſiſtance ſubmit. This appears in the ſtory to be the behaviour of Iſaac, and by ſuch a conduct he diſcovered that he was the ſon of promiſe, and fit to be the heir of the ſpecial bleſſings promiſed to Abraham, who was ſet up by God deſignedly to be the great pattern of faith and obedience to all the families of the earth. When Abraham had built an altar either of turf, or ſuch ſtone as he

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[1] Reſpondit Iſaac, et dixit Abrahamo patri ſuo, pater mi, liga manus meas probe, ne hora doloris mei trepidem, et inveniatur oblatio tua vitioſa. *Jer. T. et Jon.* Ea hora exierunt angeli excelſi, et dixerunt hi ad illos; vos videtis duos juſtos; unus mactat, alter mactatur; qui mactat non differt, et qui mactatur extollit collum ſuum. *Jer. T.*

could gather there, and had laid the wood in order, and bound Iſaac his ſon, and laid him on the altar upon the wood, and ſtretched forth his hand, and took the knife to ſlay his ſon; the angel of the Lord called unto him out of heaven, Abraham, Abraham; and he ſaid, here am I: and he ſaid, lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thy only ſon from me; by this inſtance of difficult ſervice thou haſt given the fulleſt and moſt ſatisfactory teſtimony of a religious diſpoſition, truly ſincere and exemplary. Abraham then lifted up his eyes and looked, either by the direction of the voice, or a ruſtling noiſe which the ram made, and behold a ram caught in a thicket by his horns, which he took, and offered up for a burnt-offering, in the ſtead of his ſon. And Abraham, to perpetuate the memory of this remarkable tranſaction, called the name of that place *Jehovah-jireh*, the Lord will ſee or provide, *as it is ſaid* in a proverbial ſpeech *to this day*, *in the mount the Lord will be ſeen*, or make himſelf ſo conſpicuous, as that all ſhall behold the care he takes of thoſe who fear him. As ſoon as Abraham had made an end of ſacrificing the ram, the angel of the Lord called

called to him a second time and said, *By myself have I sworn, saith the Lord, since thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee.* It is observable, that God inlarged his favours to Abraham in proportion to Abraham's obedience, and therefore in rewarding this great and last trial of all, the offering his son, the blessings, which hitherto had been only promised to him, were now in the most solemn manner confirmed to him by the oath of God, namely, That *he should be blest with a vastly numerous and happy posterity, that his seed should possess the gate of his enemies, and that in his seed* ALL THE NATIONS OF THE EARTH *should bless themselves*, or *count themselves blessed.* When all was over Abraham returned to his servants, and went and setled at Beersheba.

After this Abraham received the agreeable news of the prosperity and increase of his brother Nahor's [1] family. Some of the chief branches whereof were Huz, the ancestor of a people called *Ausitae* by *Ptolemy*, who inhabited some part of *Arabia deserta*, and from whom probably Job [2] descended; Buz, from whom came Elihu the

[1] *Chap.* xi. 29.

[2] *Job* i. 1. Ἐν χώρᾳ τῇ Αὐσίτιδι. *Sept.* See *Mr. Whiston's Chron. O. T. p.* 11.

Buzite; Kemuel, Aram, Cheſed the father of the Chaldeans; Hazo, Pildaſh, Jidlaph, and Bethuel, from whom ſprung Rebekah, the wife of Iſaac, the relation of whoſe deſcent is the reaſon why the hiſtorian gives us this genealogy.

Chap. 23. Some time after Abraham removed from Beerſheba to Kirjatharba, in the land of Canaan, at that time called *Mamre*, and afterwards *Hebron*. Sarah, who was an hundred and twenty ſeven years old, died there; and Abraham came from his own tent to hers, to perform the uſual rites of private mourning, when they ſat upon the ground. After this Abraham roſe up from before his dead, and addreſſed himſelf to the ſons of Heth, the principal perſons of that nation, requeſting the favour of them to permit one, who, tho a ſtranger and ſojourner, was well known among them, to purchaſe only ſo much ground, as would ſerve for the burial of his dead. Their reply was, that a perſon of ſuch honour and eſteem, as Abraham was among them, might command any thing of that kind; and therefore they gave him the free offer of any of their own ſepulchres, ready made to his hand, to keep as his own property. Abraham riſing up again, bowed to them, and requeſted, that they would uſe their intereſt with

with Ephron, the ſon of Zohar, to let him have the cave of Machpelah, at the end of a field which was in his poſſeſſion, at a reaſonable rate, for a burying place among them. Ephron, out of reſpect to them and Abraham, offered in a full aſſembly to preſent the cave and the field to Abraham. But Abraham again bowing himſelf before the people of the land, ſpake [1] to Ephron in their audience, and *deſired that he might know the value of them.* Ephron complied, ſaying, *The land, my lord, is worth four hundred ſhekels of ſilver. Abraham weigh'd to him the ſilver, which he had named; and the field of Ephron, with the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made ſure unto Abraham for a poſſeſſion in the preſence of the children of Heth. After this Abraham buried Sarah his wife in the cave of Machpelah before Mamre.*

Abraham advancing now in age (being about an hundred and forty years old) and Chap. 24.

[1] The words, which Abraham makes uſe of, in the *Hebrew* text are very obſcure: *Im aita lu*; but changing *lu* (utinam) into *li* (mihi) the ſenſe will be plain, without having recourſe to an harſh ellipſis. And this is favoured by the *Greek verſion*. Ἐπεὶ δὲν πρὸς ἐμοῦ εἶ, ἄκουσόν μου: *Since you are kindly diſpoſed to me, hear me.* So πρὸς ἐμοῦ is uſed, *Gen.* xxix. 34. Ἐν τῷ νῦν καιρῷ πρὸς ἐμοῦ ἔσται ὁ ἀνήρ μου.

having a plentiful eſtate, thought it proper to provide a wife for his ſon Iſaac. And thinking it no way agreeable to marry him into any family of the Canaanites, whom he ſaw every day ſinking more and more into degeneracy, determined to match him with ſome of his own relations, deſcended from his father Terah. Accordingly he bound *his eldeſt ſervant* Eleazer [1], who was his ſteward, and ruled over all that he had, by a ſolemn oath in the name of the Lord, the God of heaven and earth, with the ceremony of *puting his hand under his thigh* [2]; that in caſe he ſhould dye before

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[1] Εἶπεν τῷ παιδὶ αὐτοῦ τῷ πρεσβυτέρῳ τῆς οἰκίας αὐτοῦ. LXX. Et dixit Abrahamus ſervo ſuo procuratori. *Jer. T.*

[2] Different reaſons are offered for this ceremony. *Aben Ezra* thinks putting the hand under the thigh was a token of ſubjection, done by a ſervant to his lord; but it is here repreſented as a rite attending an oath, and *Joſephus* mentions it as mutually perform'd, ὑπὸ τὰς μηρὰς ἀλλήλοις τὰς χεῖρας ἐπαγαγόντες. *Ant. Jud. L.* i. *c.* 16. § 1. As the ſword hung by or on the thigh, *Pſal* xlv. 3. *Grotius* thinks this was in effect to ſay, *If I falſify, kill me.* The opinion that ſeems to be moſt probable to me is, that the perſon who ſwore, putting his hand near the part which was circumciſed, was ſuppoſed to ſwear by that covenant, of which circumciſion was the ſign. Thus the Jews underſtand it. Before the giving of the law the antient fathers ſwore by the covenant of circumciſion. Vid. *Rabbi Eliezar, Pirke c.* 49. Pone nunc manum tuam in ſectione circumciſionis meae. *Jon. T.* Pone nunc manum tuam ſub femore foederis mei. *Jer. T.*

his

his ſon's marriage, he ſhould ſee this his deſire carefully executed. And he ordered him immediately to travel to Haran in Meſopotamia, to effect a marriage with ſome one of his kindred, whom he thought would make the propereſt wife for Iſaac. The ſteward deſirous to know fully the mind of his maſter, asked him: If he could not perſuade the perſon he was to marry with to come and dwell with Iſaac in Canaan, whether he might carry him to her into that country? To which Abraham replied: *Beware thou, that thou bring not my ſon thither*, and be not ſolicitous about the event: *The Lord God of heaven, who took me from my father's houſe, and from the land of my kindred, and who ſpake and ſware to me ſaying, unto thy ſeed will I give this land; he ſhall ſend his angel before thee*, and thou ſhalt ſucceed in taking a wife to my ſon from thence. If however it ſhould not at this time fall out to your wiſhes, you have done your duty, and muſt wait till providence ſhall further direct you.

Eleazer having informed himſelf fully of his maſter's intention, engaged himſelf by oath to obſerve his orders. And taking with him all neceſſary proviſions, he ſet forward for Haran, where Nahor, the brother of Abraham, and his family dwelt.

As

As he drew near the place, he made his camels kneel down to reſt themſelves without the city, by a well of water, at the time of evening, when the women go out to draw water, and addreſſed himſelf to God in this manner: *O Lord God of my maſter Abraham, I pray thee ſend me good ſucceſs this day, and ſhew kindneſs to my maſter Abraham. Behold I ſtand by the well of water, and the daughters of the men of the city come out to draw water; and let it come to paſs, that the damſel, to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: let the ſame be ſhe, that thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know, that thou haſt ſhewed kindneſs unto my maſter.* The ſteward having obſerved Abraham to be remarkably favoured of God, and not doubting therefore but God would make good his words [1], not only begs ſucceſs, but deſires a ſign of it to confirm his faith; and ſuch a ſign, as was moſt proper to denote a perſon, who would make a ſuitable wife for Iſaac, ſince humility, courteſy, and a readineſs to do all kind offices were in

[1] *Verſe* 7, 40.

cluded

cluded in such a conduct. Now it came to pass, that before he had done speaking Rebekah came out, who was born to Bethuel, son of Milcah the wife of Nahor Abraham's brother, with her pitcher upon her shoulder. Such was the simplicity and diligence of that age! And the damsel, who was a very beautiful virgin, went down to the well, and filled her pitcher. Upon her return, the steward ran to meet her, and requested of her the favour of a draught of water; which she granted him in the kindest manner, and then voluntarily drew water for his camels. The surprise, which this event raised in the steward, held him for some time in silence. At length he desired to know of what family she was, and whether there was not room in her father's house for lodging and entertainment. When by her answer he found that she was Nahor's grand-daughter, and that he had reason to expect a kind and hospitable reception, he gave her *a golden jewel for the forehead*[1] *of half a shekel weight, and two*

[1] So the Hebrew word is render'd, *Ezek.* xvi, 12. and in this manner Eleazer explains it, *ver.* 47. And because this ornament hung down between the eye-brows, over the nose, it is called, *Isa.* iii. 21. *the nose-jewel.* Factum est, ut acciperet vir ille monile aureum, et posuit super faciem ejus. *Samarit. vers.*

brace-

bracelets for her hands of gold weighing ten ſhekels. While Rebekah, overjoy'd to hear of her uncle Abraham's welfare (as may be gathered from the ſtory) haſted with all ſpeed to her mother's apartment, to acquaint her with it; the ſteward bowed down his head, and worſhiped the Lord, ſaying: *Bleſſed be the Lord God of my maſter Abraham, who hath not left my maſter deſtitute of his mercy and his truth; ſince when I was in the way, the Lord has conducted me to the houſe of his brethren.* When Rebekah told the affair to her brother Laban, and ſhewed him the valuable preſents made to her; Laban ran to the well, where the ſteward continued by his camels, and invited him to the beſt entertainment his father's houſe would afford, ſaying: *Come in thou bleſſed of the Lord.* All things proper were provided for him and his company, and a ſupper got ready. But Eleazer prefering his maſter's buſineſs to his own pleaſure, ſaid to Bethuel, *I will not eat, till I have told my errand.* To whom he replied: *Speak on.* After he had declared that he was Abraham's ſervant, he gives an account of the flouriſhing condition of his maſter, and eſpecially of the extraordinary bleſſing of a ſon by Sarah in her old age, whom he had made his heir. And he being now grown up

fit

fit for marriage, Abraham was reſolved to match him with ſome of his own relations, and not with any of the wicked Canaanites. In purſuance of this, under the obligation of a ſolemn oath to his maſter, he had made his journey to Haran, and found every thing in the perſon and behaviour of Rebekah at the well ſo exactly agreeing with his maſter's deſire, and with the ſubſtance of his own prayers, that he look'd upon her as the very perſon, whom providence had marked out to be a wife for Iſaac. Therefore if by conſidering theſe circumſtances they were of his mind, and would conſent to the match, and agree to let Rebekah go into Canaan with him, he deſired they would let him know in a little time, that ſo, whether he ſucceeded or not, he might return to his maſter. Then Laban and Bethuel anſwered, ſince there appeared a remarkable direction of providence in it, they willingly embraced the propoſal, and were free to part with Rebekah to the ſon of Abraham. The ſteward then *worſhiped the Lord*, and offered to him his moſt humble thanks, *bowing himſelf to the earth; and brought forth jewels of ſilver, and jewels of gold, and raiment, and gave them to Rebekah. He gave alſo to her brother, and to her mother*

(to

(to whom Bethuel [1], now probably aged and infirm, had left the management of this affair) *preſents of great value*. They then ſat down to ſupper, and next morning the ſteward deſirous of carrying to his aged maſter the pleaſing news of his ſucceſs, as ſoon as poſſible, was for ſeting forward toward Canaan. But the relations [2] of Rebekah requeſted, that ſhe might ſtay a year [3], or at leaſt ten months, that they might not depart too far from the common uſage; and after that ſhe ſhould go. He however deſired that he might be excuſed. They concluded nothing, till they had conſulted Rebekah; and when ſhe had conſented to it, they ſent her away attended with damſels, and her favourite nurſe Deborah [4]; her parents giving her their ſolemn bleſſing, and offering up their prayers to God for her,

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[1] Πάλαι δ' ἐμοὶ Βαθθήλου ἦν, ἀλλ' ὁ μὲν ἤδη τέθνηκε. *Joſ. Ant. Jud. L.* i. *c.* 16. § 2.

[2] Reſponderuntque fratres ejus et mater, maneat puella &c. *v.* 55. *Vulg.* Εἶπον οἱ ἀδελφοὶ αὐτῆς καὶ μήτηρ, μεινάτω &c. LXX. apprehending probably, that Bethuel mentioned *v.* 50. was not her father, but her younger brother.

[3] Maneat nobiſcum puella diebus anni unius, aut decem menſium. *Jon. T. Arab. verſ.* Aliquo tempore, aut decem menſibus. *Onk.* Dies aut menſem. *Samar. Syr. verſ.*

[4] *Verſe* 59.

that ſhe might be exceeding fruitful, and her poſterity victorious over their enemies; in which all the family joined, and ſo commited her to the care of the ſteward.

As they approached Beerſheba (whither Abraham had for ſome time returned, probably from the death of Sarah) they met Iſaac taking his evening walk and meditating [a], who lifting up his eyes ſaw the ſteward and his company. Rebekah, informed who he was, diſmounted, and met him with her veil over her head, as a token of modeſty and reſpect to him, to whom ſhe was eſpouſed. Iſaac hearing from Eleazer the whole affair, entertained her with the tendereſt affection, placed her in Sarah's apartment, and conſummated the marriage with her; by which the ſorrow he had conceived at his mother's death, which had now continued three years, was alleviated.

Sarah being dead, and Hagar long ago ſent away, Abraham, who had given to his ſon Iſaac lately married his own tent, as Chap. 25.

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[a] Et egreſſus eſt Iſaac ad orandum in agro tempore veſpertino. *Onk.* Iſaac veniebat autem ex ſchola Sem magni: et exiit ad orandum ſuper facies agri tempore veſpertino. *Jon.* Iſaac autem veniebat ex ludo literario Sem. *Jer.*

he

he had Sarah's to Rebekah, now dwelling in a tent by himſelf, and being in the hundred and fortieth year of his age, took Keturah [1] (who moſt probably was the chief of his women-ſervants, as Eleazer was of the men) as a ſecondary wife or concubine, whoſe children were not to be his heirs, that being the privilege of Iſaac. By her were born to him Zimran [2], and Jockſhan [3], and Medan [4], and Midian [5], and Jſhbak [6] and Shuah [7]. And Jockſhan had

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[1] Ipſa eſt Hagar, quae ligata fuerat illi a principio. *Jon. Jer. T.* But *A. Ezra* judiciouſly refutes this opinion. No account can be given of Abraham's being repreſented to have more concubines than one, *v.* 6. unleſs Keturah be diſtinct from Hagar. Nor can any reaſon be given, why he ſhould call Hagar by the name of Keturah here, when he calls her by her own name, *v.* 12.

[2] From him came the names *Zaaram* or *Zabram* of *Ptolemy*, called by *Stephanus Byzantius*, *Zadrame*, and explained by him to be the palace of the *Cynaedocolpitae*, a people of *Arabia felix*, and of the *Zamareni* mentioned by *Pliny*. *L.* vi. *c.* 28. who inhabited the ſame country.

[3] From him probably came the *Caſſanitae* (the initial letter *J* being dropt) who were near neighbours to the *Cynaedocolpitae*. And the *Arabian lexicographers* tell us, that *Kaſchan* is the name both of a country and a town. Vid. *Cleric.*

[4] From him it is likely the city *Madian*, and the *Madianitae* a people of *Arabia petraea* receiv'd their names.

[5] From him the *Modiana* of *Ptolemy*, and *Midianitis* near the Arabian gulph, in all probability derived their original.

[6] Of him no footſteps are found among the Arabians.

[7] To him *Soaca* ſeems to owe its riſe.

She-

Sheba [1], and Dedan [2]. The ſons of Dedan were Aſhurim [3], and Letuſhim, and Leummim. The ſons of Midian, Ephah [4], and Epher [5], and Hanoch [6], and Abidah, and Eldaah. All theſe were the children of Keturah.

Abraham having lived ſo long as to ſee theſe children, or at leaſt many of

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[1] From him came the *Sabaei*, who lived juſt on the entrance of *Arabia felix*, not far from the *Nabathaei*, and often made inroads upon their neighbours. Thus *Strabo*: Πρῶτοι δὲ ὑπερβῆς Συρίας Ναβαταῖοι καὶ Σαβαῖοι τῶν εὐδαίμονα Ἀραβίαν νέμονται, καὶ πολλάκις καθέτρεχον αὐτῆς. *L.* xvi. *p.* 779. *Ed. Caſaub.* Theſe probably were not the *Sabaei* who lived far ſouthward in *Arabia felix*, but the *Sabaeans* who broke in upon Job's country, and carried off his cattle and ſervants. Vid. *Bochart. Phaleg. L.* iv. *c.* 9.

[2] He in all probability was the founder of *Dedan*, a city in the country of *Idumaea*. Vid. *Bochart. Ibid. L.* iv. *c.* 6.

[3] Some conjecture that he gave name to the *Alumeotae* of *Ptolemy*, who liv'd in the middle of *Arabia felix*. Vid. *Cleric.*

[4] Or *Hipha*, from whom came *Hippos*, of which name in *Ptolemy* there is both a mountain and a village a little below *Modiane*. Vid. *Bochart. Hieroz. P.* i. *L.* ii. *c.* 3. *p.* 82.

[5] Apher. *Samarit.* Apheir. LXX. Ophren. *Joſeph.* In the opinion of *Joſephus* he gave name to Africa. Ὁ Ὠφρῶν στρατεύσας ἐπὶ τῶν Λιβύων καὶ κατέσχεν αὐτήν, καὶ οἱ υἱωνοὶ αὐτῷ ἀπὸ τοῦ ἐκείνου ὀνόματος Ἀφρικαν προσηγόρευσαν· μαρτυρεῖ δέ μοι τῷ λόγῳ καὶ Ἀλέξανδρος ὁ πολυΐστωρ, &c. *Ant. Jud. L.* i. *c.* 15. This is rejected by *Bochart.* Vid. *Canaan L.* i. *c.* 25. No one however can doubt that *Aphar*, mentioned by *Arrianus*, as the metropolis of the *Homeritae*, a people of the ſouth of *Arabia felix*, came from this *Epher*.

[6] Some apprehend the traces of this name remain in *Cane*, a conſiderable trading place, where the *Adrimitae* were ſeated on the ſouth of *Arabia felix*, near the red ſea; and in the *Canauna* of *Pliny*. *L.* vi. *c.* 28.

them, grown up to ſuch an age, as to be capable of ſeeking their ſettlement elſewhere, gave them gifts, that is ſome portion of money or moveable goods, and ſent them away from Iſaac, who was to be his heir, unto the eaſtern country, Arabia, which lay eaſtward of Canaan. And it is probable the like preſents were made to Iſhmael; ſince the hiſtorian here ſais, that *he gave gifts to the ſons of his concubines*, of which Hagar was one.

Moſes to finiſh the ſtory of Abraham relates here his death, who, when he was an hundred and ſeventy five years old gave up the ghoſt, and left this world, as all his fathers had done before him, full of years, and with ſerenity and ſatisfaction. Iſaac and Iſhmael attended the rites of his funeral, and buried him in the cave of Machpelah, where Sarah his wife lay.

The hiſtorian having upon this occaſion mentioned Iſhmael, proceeds to give the names of twelve princes, or founders of diſtinct tribes, who deſcended from him. Nebajoth [1] the firſt born, Kedar [2],

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[1] He inhabited part of *Arabia petraea*, and gave name to the *Nabataei*, whoſe chief city was *Petra*, which *Strabo* deſcribes, *L.* xvi. *p.* 767.

[2] From him came the *Kedareni*, who liv'd in *Arabia petraea*, and dwelt in tents.

Ad-

Adbeel [1] and Mibſam, Miſhma, Dumah [2], and Maſſa [3], Hadar [4], and Tema [5], Jetur [6], Naphiſh [7], and Kedemah [8]. When he was an hundred and thirty ſeven years old he died, and his poſterity dwelt from Havilah unto Shur, that is before Egypt towards Aſſyria. And he died in the preſence of all his brethren. Thus what God had promiſed to Abraham concerning Iſhmael, that *from him ſhould deſcend*

[1] Adbal. *Sam.* which ſignifies among the Arabians, *one who is taught of God.* Vid. *Cleric.* The occaſion of his having that name is unknown. There are no footſteps of any place, which received its denomination from him; ſo that we are ignorant of the part of Arabia, which he and his deſcendants inhabited. The like obſcurity attends Mibſam and Miſhma.

[2] Some have conjectured from *Iſa.* xxi. 11. *The burthen of Dumah: He call'd to me out of Seir,* that he lived near to *Idumaea*; but it is more probable, that *Duma* in *Arabia deſerta* took its original from him.

[3] He was probably the founder of the *Maſani,* a people who lived in *Arabia deſerta.*

[4] Chadad, *Samar.* So it is in the *Hebrew.* 1 *Chron.* i. 30. Hadad. *Onk. T.* Χοδδάν. LXX. This being the true reading, it is likely that *Hadada,* a city of the deſart of *Palmyrena,* took its name, and the kings of Damaſcus were called *the ſons of Hadad,* from him.

[5] From him came *Themma,* which *Ptolemy* places in the *Arabia deſerta,* near to the Caldean mountains. See alſo, *Job* vi. 19. *Iſa.* xxi. 14.

[6] He gave name to the *Ithiraei,* who lived near *Trachonitis,* and were expell'd from their ſeat by the ſons of Reuben, the Gadites, and half the tribe of Manaſſeh. 1 *Chron.* v. 18.

[7] A tribe of this name is mentioned, 1 *Chron.* v. 19.

[8] In the opinion of *Jacobus Capellus* he dwelt near his brother Kedar; for ſo he explains *Jer.* xlix. 28. *Go up to Kedar, and ſpoil the men of Kedem:* which we render, *the men of the eaſt.*

twelve princes [1], *and that he ſhould dwell in the preſence of his brethren* [2], was exactly accompliſh'd. To return now to the hiſtory of Iſaac:

Iſaac, when he was forty years old, married Rebekah; and tho they were in the flower of their age, yet Rebekah for twenty years continued barren. But upon the earneſt and importunate prayers of Iſaac ſhe conceiv'd [3]. Some time before her delivery *the children ſtruggled together within her, and ſhe ſaid: If it be ſo, why am I thus?* Theſe ſtrugglings and pangs ceaſing for ſome time, ſhe went to enquire [4] of the Lord, to know the meaning of them. And the Lord [5] ſaid to her, *Two nations are in thy womb, and*

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[1] Φύλαρχοι Ἀράβων. *Strab. L.* xvi.

[2] *Gen.* xvi. 12, 17, 20.

[3] Et abiit Iſaac in montem cultus, locum in quo ligaverat eum pater ejus, et convertit Iſaac mentem Dei de uxore ejus, quoniam ſterilis erat &c. *Jon. T.*

[4] *Maimonides* is of the opinion, that ſhe went to the ſchool of Sem, or Heber, who were prophets. *Mor. Nev. P.* ii. *c.* 41. Et abiit in ſcholam Sem magni ad quaerendum miſerationes a facie Domini. *Jon.* Et abiit, ut peteret miſerationes a facie Domini in domo, ubi concionabatur Sem magnus. *Jer. T.* But this cannot be admited, ſince Shem died ten years before.

[5] By *Melchiſedek*, ſaith *Patricides*; by an angel, ſais *Maimonides*. The moſt natural and eaſy ſenſe of this paſſage is this: Iſaac dwelt by the well *Lahairoi*, *v.* 11. which name was given to it on the account of a manifeſtation God made

and two manner of people ſhall proceed from thee: the one people ſhall be ſtronger than the other; and the elder, in his poſterity, *ſhall ſerve the younger.* When the time of her delivery came, there were twins, and the elder was born red, all over like an hairy garment, and they called his name *Eſau* [1]. The younger immediately following his brother, graſped his heel with his hand, as if he would have prevented his being the firſt born; from whence they gave him the name of *Jacob.*

When the boys grew up, Eſau, who was active and robuſt, delighted in hunting; while Jacob loved not violent exerciſe, but kept at home tending his flocks [2]. Eſau was Iſaac's favourite, not only becauſe he was his firſt-born, and

made there of himſelf to Hagar, when ſhe was in diſtreſs. *Gen.* xvi. 14. In this place Abraham planted a grove, and probably built an altar, and called on the name of the Lord. *Gen.* xxi. 33. Hither ſhe retired to enquire by prayer (ſo the *Targums*, and *R. Eliezer*, *Perek.* 32.) what the ſtruglings meant which ſhe felt, and God by an angel gave her an anſwer.

[1] Which ſignifies *made.* Et vocârunt nomen ejus Eſau, propterea quod natus erat totus perfectus cum capillis capitis et barbae, et dentibus, et molaribus. *Jon. T. Le Clerc* derives it from Arabic, and explains it by *cilicium.* Vid. *Joſ. L.* i. *c.* 18. § 1.

[2] Jacob autem erat vir integer operibus ſuis, miniſter ſcholae Eber, quaerens doctrinam a facie Domini. *Jon. T. Onk.*

endowed with activity and valour; but becauſe he frequently entertained him with his veniſon. And the meek and ſedate temper of Jacob, and his being more at home with her, together with the deſign ſhe apprehended God to have of his inheriting the promiſe, recommended him to the favour of Rebekah. Eſau came one day home exceeding faint, with a too violent and long purſuit of his ſports; and Jacob having prepared for himſelf potage of lentiles, of a red tincture, which was ready that moment, Eſau with great impatience ſais to him: *Feed me, I pray, with the red, that ſame red.* Jacob takes the advantage of his brother's vehemence of appetite, to bargain with him upon oath for his birth-right, which he ſeems to have ſpoken ſlightly and contemptuouſly of. And whether it was from his ſtrong deſire to have his appetite gratified, or from a proſpect of obliging him afterward to reſign it again by force, he conſented even upon oath to reſign the right of elderſhip, and all the privileges annexed to it, to Jacob. When Eſau had eat and drank, he roſe up and went his way, without any concern for what he had done. *Thus Eſau deſpiſed his birth-right.*

right[1]. The colour of the potage he had eaten occaſioned the name of *Edom* (that is *red)* to be given to him, and his poſterity to be called *Edomites*, and their country *Edom*, or *Idumaea.*

After the death of Abraham Iſaac removed to Mamre, near Hebron, and there was a famine in the land. Such Chap. 26. a ſcarcity of proviſions happened, as in the days of Abraham ſoon after he had arrived at Canaan. This occaſioned Iſaac to reſolve upon the ſame courſe, as Abraham had taken, to retire with his family into Egypt. But *Jehovah* appeared to him, and ordered him to go no farther than to Gerar in Paleſtine, and renewed the promiſes made to his father Abraham, ſaying: *I will be with thee, and will bleſs thee*; for *unto thee and to thy ſeed I will give all theſe countrys, and I will perform the oath, which I ſware unto Abraham thy father. And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countrys, and in thy ſeed ſhall* ALL THE NATIONS OF THE EARTH *be bleſſed: becauſe that Abraham obeyed my voice and kept my commandments.* Iſaac, relying on the divine promiſe and protection, went to Gerar. But when the men of the place asked

[1] Et contempſit Eſau primogenituram, et partem futuri ſeculi. *Jon. T.*

him of his wife, through fear that they would kill him for the ſake of beautiful Rebekah, he repreſented her to be his ſiſter. Iſaac dwelling near the royal palace [1], Abimelech, the ſon probably of him to whom Abraham went, a conſiderable time after Iſaac had ſettled there, looking out at a window, ſaw him uſing ſuch familiarities with her, as made him conclude ſhe muſt be his wife; and ſending for him, reproved him for hazarding her honour, and expoſing them to miſchief. The king however charged all his people not to offer the leaſt injury to Iſaac and his wife, but ſuffer them to live in the peaceable poſſeſſion of all their rights.

Upon this incouragement Iſaac ſowed in the land, and by a particular bleſſing received a vaſt increaſe *of an hundred for one*, which was beyond the natural or uſual fertility of the ſoil. His increaſing wealth and grandure made him the envy of the Philiſtines. This they expreſſed by ſtoping up the wells, which his father Abraham's ſervants had dug at his expence. This was done in all probability by the conſent of the king, who

[1] Ἀποδέχεται δ' αὐτὸν ὁ βασιλεὺς Ἀβιμέλεχος, καὶ ξενίαν καὶ φιλίαν ἦν Ἀβράμῳ. *Joſ. Ant. Jud. L.* i. *c.* 18. §. 2.

now

now becoming jealous of the growing power of Isaac, desired him to retire from the town [r]. Whereupon Isaac withdrew into the country, to a place called the *valley of Gerar*. There he opened the wells which Abraham had dug, which he chose rather than to make new ones; because it was most easy, and less liable to censure; and because he would preserve his own title to them, and his father's memory: for which reason he gave them the names they had in Abraham's days. In process of time Isaac found a necessity of more water, and ordered his servants to dig, which they did, till they met with a new spring in the valley. The herdsmen of Gerar strove with Isaac's servants, and laid claim to the water. When another well was dug, a like contention arose, which occasioned Isaac to call one of them *Esek*, that is *strife*; and the other *Sitnah*, which signifies *hatred*. Having no mind to contest the matter, he removed from thence to a place, where at last he obtained the privilege of water without disturbance, and called the name of the well *Rehoboth*; for now sais he, *The Lord hath*

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[r] Ὡρῶν γὰρ ἀ θεὸν τῷ Ἰσάκῳ συμπαρόντα, καὶ τοσαύτῃ περὶ αὐτὸν σπουδῇ χρώμενον, ἀπώσατο αὐτόν. *Jos. Ibid.*

made

made room for us, and we ſhall be fruitful in the land. From thence he returned to Beerſheba, and the ſame night *Jehovah* appeared to him, and ſaid: *I am the God of Abraham thy father, fear not, for I am with thee, and will bleſs thee, and I will multiply thy ſeed for my ſervant Abraham's ſake.* Whereupon Iſaac ſettled there, diged wells for his cattle, built an altar, and called upon the name of the Lord.

Abimelech was under ſome apprehenſion, leſt Iſaac being diſobliged by his ſending him out of his country, ſhould one time or other reſent this treatment. To prevent this he takes one of his friends, and the chief officer of his army, and goes directly to Iſaac, and with a frank and open profeſſion of the ſenſe he had of his growing power, and the ſpecial providence which attended him, requeſted, that with the ſolemnity of an oath he would enter into covenant with him. Iſaac [1] complied, *and* (as was uſual in thoſe times, when a mutual league was tranſacted) *made them a feaſt* [2], *and they*

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[1] Πάντων δὲ τετυχηκὼς, ὧν ἠξίου, διὰ τὴν Ἰσάκου χρηστόητα, ὀργῆς προσφάτου πρεσβυτέραν χάριν εἰς αὐτόν τε καὶ τὰ παρόντα γεγενημένην μεταμαθὼν, ἀπῆρεν εἰς τὴν ἑαυτοῦ. *Joſ. Ant. Jud. L.* i. *c.* 18. § 1.

[2] Covenants were entered into by eating and drinking together, and accordingly *berith*, a *covenant*, is derived from *barah*, which ſignifies *to eat* or *feaſt*. *Buxt.*

did

did eat and drink. Early next morning they aroſe, and by ſwearing to each other confirmed their mutual engagements; then the king, Ahuzzah, and Phicol departed from Iſaac in peace. The ſame day Iſaac's ſervants came and told him, that they had found water, whereupon he reſtored to the well its antient name *Shebah*, which ſignifies *an oath.* And *therefore* ſays the hiſtorian, *the name of the city is* Beerſheba *to this day.* But the happineſs of Iſaac's family received a conſiderable abatement by the marriage of his ſon Eſau; who at the age of forty, without the advice, and againſt the inclination of his father, married into two [1] families of the idolatrous Canaanites [2], which proved a grief of mind both to Iſaac and Rebekah.

Iſaac, who was now in the hundred and thirty ſeventh year of his age, and greatly decayed in his ſight [3], not knowing Chap. 27.

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[1] Δυναστευόντων ἐν Χαναναίοις ἀνδρῶν θυγατέρας, μηδὲ τῷ παλαιὰ συμζιγνυσαμένῳ, ἐὰν γὰρ ἂν ἐπέλεξεν Ἰσακ, ἐπ' αὐτῷ τῆς γνώμης γενομένης. *Joſ. Ant. Jud. L.* i. *c.* 18. § 4.

[2] Et accidit, cum Eſau natus eſſet quadraginta annos, ut acciperet in uxorem Jehudith, filiam Beeri Chittaei; et Boſmath, filiam Elon Chittaei: et fuerunt incurvantes ſe cultui alieno, et paratae ad rebellandum operibus ſuis malis in Iſaac et Rebeccam. *Jon. T. Jer. T.*

[3] Et caligarunt oculi ejus, ne videre poſſet (quando enim ligavit eum pater ejus, aſpexit ſolium gloriae, ab eo tempore

ing how soon he might leave the world, and reflecting upon his brother *Ishmael*'s dying at that age, thought fit to dispose of his estate, and appoint his proper heir. His fondness for Esau[t], tho he had displeased him by his marriage, discovered itself in his intention to settle in him the special temporal blessing, which was promised to his family, and which was not to be disposed of by Isaac, but according to divine direction. Wherefore he sent Esau a hunting to get venison, that by such savoury meat, as he loved, his feeble spirits might be raised, and he might be enabled to confer on him his last blessing with greater vigour. It is hardly to be supposed, that Rebekah had not acquainted Isaac with what *Jehovah* had declared to her of the twin-brothers, Esau and Jacob, that *the elder should serve the younger*. It seems more probable, that his mind was greatly possess'd with the privileges of primogeniture. For tho he himself, being the younger, was preferred to Ishmael the elder; yet Ishmael was the son of a concubine, and so the case was not parallel. Moreover it is not certain, when Rebekah acquainted him

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pore coeperunt oculi ejus caligare) tum vocavit filium suum majorem &c. *Jon. T.*

[t] *Chap.* xxv. 28.

with

with it. It might be after ſhe had diſcovered particular affection to Jacob; and then Iſaac (ſince it does not appear that it had ever been revealed to him) might doubt, whether his wife made an exact report of it to him, or was no way biaſed in favour of Jacob. Or, ſince the oracle runs: Two *nations* are in thy womb, and two manner of *people* ſhall be ſeparated from thy bowels, and the *one people* ſhall be ſtronger than the *other:* Iſaac might apprehend, that it refered to their poſterity, and could not therefore be a ſufficient warrant for him to deprive Eſau in perſon of his birth-right. Beſides the peculiar affection he had to Eſau might ſtrengthen his prejudice in favour of him, as his elder ſon. This might prevent Rebekah's ſpeaking, at leaſt very often, of the oracle, tho ſhe was fully ſatisfied that it refer'd to Jacob; which ſomewhat extenuates her fault in impoſing upon Iſaac. The account of which lies thus: Rebekah overhearing the orders, that her husband had given to Eſau, to prepare him veniſon, that he might eat, and his ſoul might bleſs him before he died, reſolved to diſappoint the deſign. And therefore ordered Jacob to fetch her two kids of the goats, of which ſhe would make ſavoury meat, ſuch as his father loved, and he ſhould carry it to him, that Iſaac might

eat of it, and bleſs him before his death. Jacob repreſented to her the difficulty of impoſing upon his father, ſince his brother was hairy and himſelf ſmooth, and the danger of being reputed by his father a deceiver, if he ſhould by his feeling of him be diſcovered, whereby he would draw down a curſe inſtead of a bleſſing. Upon this Rebekah aſſured him [1], that in her apprehenſion he was deſigned by God to be *his heir*, and that ſhe would be anſwerable for all the conſequences of thoſe meaſures ſhe put him upon. Jacob then complied with her directions. The meat being prepared, Rebekah dreſſed up Jacob in *the goodly raiment* of Eſau [2], that by the known odour of it (being laid up from the air, which preſerved its ſcent) Iſaac might be deceived; and wraping the kids-ſkins about his hands and neck to make them feel hairy, like Eſau's, ſent

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[1] Ὁ δὲ Ἰάκωβος ὑπηρετεῖ τῇ μητρὶ πάντα παρὰ φύσιν πεπυσμένος. *Joſ. Ant. Jud. L.* i. *c.* 18. § 16.

[2] The Jews fanſy that hereby are meant the ſacerdotal robes, which were worn by Adam, Noah, and the other patriarchs. Et accepit veſtes Eſau deſiderabiles, quae fuerunt primi parentis Adae, &c. *Jon. T.* This opinion took its riſe from a falſe apprehenſion, that the prieſthood was one of the privileges of the firſt-born; which is confuted by the learned *Spencer. L.* i. *c.* 6. § 2. *De legib. Heb.*

[3] Caprini enim in oriente pili humanis non ſunt prorſus abſimiles. *Bochart. Hieroz. P.* i. *L.* ii. *c.* 51. *p.* 626. *Ed. Leuſd.*

him

him in with the dish. The project took: For tho Isaac, surprised at his coming so soon, examined him by feeling his hands and neck; yet the roughness of his hands, and the perfume of his clothes, removed the suspicion that arose from his voice. When Isaac had kissed Jacob, and smelled the odour of his raiment, *See*, says he, *the smell of my son is as the smell of a field, which the Lord hath blessed.* And under that image he proceeds in a strain of prayer and prophecy: *May God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be Lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he who blesseth thee.* As soon as Isaac had made an end of blessing Jacob, Esau his brother returned from hunting, and having prepared savoury meat brought it to his father, and said: *Let my father arise, and eat of his son's venison, that thy soul may bless me.* Isaac trembled exceedingly, and said in a broken way: *Who, where is he, that hath brought me venison, and I have eaten of all before thou camest, and have blessed him? Yea and he shall be blessed.* For I am confident, that I blessed him by

a prophetic ſpirit, and with divine approbation.

Eſau ſtruck at theſe words, cried with a great and exceeding bitter cry, and ſaid unto his father: *Bleſs me, even me alſo, O my father.* To which Iſaac replied: *Thy brother came with ſubtlety*, uſing methods which cannot be vindicated, *and hath taken away the bleſſing*, which I intended to have beſtowed on thee, looking upon it as thine by the right of being my firſt born. But ſince by the oracle, *the elder ſhall ſerve the younger*; and by the manner of my bleſſing him I am convinced, that it was the deſign of God, it cannot be revoked. Eſau then exclaimed againſt his brother for ſupplanting him twice; but deſired to know, *If he had not reſerved a bleſſing for him?* When Iſaac in reply had acquainted him with the extent of the bleſſing, which he had confered on his brother: Eſau lift up his voice and wept, ſaying, *Haſt thou but one bleſſing, my father? Bleſs me, even me alſo, O my father.* To whom Iſaac replied: *Thy dwelling ſhall be* [1] *without the fatneſs*

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[1] The *Hebrew* will bear this ſenſe; and ſince Iſaac in his bleſſing Jacob uſes theſe expreſſions, *God give thee of the dew of heaven, and the fatneſs of the earth*, ver. 28. and in *ver.* 37. after enumerating the bleſſings he had beſtowed upon

fatneſs of the earth, and the dew from above. By thy ſword however *thou ſhalt live, and ſhalt ſerve thy brother*[1]; *but* in ſuch manner, that at times *regaining power, thou ſhalt break his yoke from off thy neck*[2]. Eſau hating his brother on the account of the bleſſing, reſolved upon his father's death to ſlay Jacob. Rebekah coming to the knowledge of it, called Jacob, and opened to him Eſau's deſign; and to prevent it, told him of her intention to ſend him to Laban her brother at Haran; hoping that time might aſſwage the reſentment of Eſau. To bring Iſaac into the meaſures of ſending Jacob to Haran, without afflicting him by the relation of Eſau's deſign, Rebekah repreſents the miſeries which had aroſe to her from the daughters of Heth; and that if Jacob ſhould be inticed into a marriage with any of the Canaanitiſh women, her life would be extremely miſerable. Iſaac recollecting probably the care Abraham had taken to marry him to one of his kindred, and ſenſible of the troubles

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upon him adds, *What ſhall I do now to thee, my ſon?* this interpretation will appear moſt natural. To which may be added, that Idumaea was a country never remarkable for a rich ſoil, or ſeaſonable ſhowers.

[1] 2 *Sam.* viii. 14. 1 *Chron.* xviii. 13. 1 *Kings* xv. &c. 2 *Kings* viii. 21. 2 *Kings* xiv. 7. 1 *Macc.* v. 65. *Joſ. Ant. Jud. L.* xiii. *c.* 17.

[2] 2 *Kings* viii. 22. 2 *Chron.* xxi. 8, &c.

Eſau's marriages had occaſioned, freely conſented to the propoſal of Rebekah.

Chap. 28. To put that deſign in execution Iſaac ſent for Jacob, and charged him not to take a wife to himſelf of the daughters of Canaan, but to ariſe and go to Padan-aram [1], to the houſe of Bethuel, and marry one of the daughters of Laban his mother's brother. At the ſame time, that the bleſſing he had given him might not be thought to be of leſs force, becauſe it was obtained by ſubtlety, he renews and confirms it to him: *God almighty bleſs thee, and make thee fruitful, and multiply thee, that thou maieſt be a multitude of people: And give thee the bleſſing of Abraham, to thee and thy ſeed with thee, that thou maieſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.* And then he ſent him away in haſte to Laban the brother of Rebekah, *Jacob's and Eſau's mother:* Jacob being named firſt here, as declared now both Iſaac's heir, and heir of all the promiſes.

Eſau underſtanding the ſtrict charge his brother had, not to marry with any Canaanite, and how grateful his compliance therewith was to his father, diſcovered how much he had diſobliged him

[1] Ἀναβὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν. LXX.

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in his own former matches. In hopes therefore of recovering his favour in his brother's abſence, he took Mahalath the daughter of Iſhmael Abraham's ſon, the ſiſter of Nebaioth, to be his wife. By this conduct Eſau ſeems to have given up all expectation of the bleſſing; ſince he could not but know, that this family, being deſcended from a bond-woman, was not to inherit the promiſe of Canaan made to Abraham and Iſaac.

Jacob, as has been ſaid, being ſent away in haſte, and in a manner quite alone [1], and without any conſiderable preſents to court a wife, or gain the kindneſs of Laban, travels for Haran, relying upon little elſe but divine providence for ſucceſs. And lighting upon a convenient place to lodge in, which was ſhaded with almond trees, and for that reaſon called *Luz*, the ſun being ſet, he

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[1] This conduct appears ſtrange conſidering the length and difficulties of the journey, and that he was lately declared the heir. *Joſephus* tells us, it is difficult in winter to travel thro' Meſopotamia on the account of deep ways, and in the ſummer by reaſon of drought; beſides that ſuch travellers were expoſed to robberies, which could not be avoided without great care. *Ant. Jud. L.* i. *c.* 16. § 1. But the true reaſon of it appears to be, that Jacob was very deſirous his departure might be concealed from Eſau; and that he rather choſe to go in ſuch circumſtances, than by a great preparation to diſcover beforehand to Eſau when and whither his journey was deſigned.

tarried there all night, using a large stone for his pillow. In this place he had the favour of a divine dream, wherein he had the representation of a ladder placed on the earth[1], whose top reached to heaven, the angels of God ascending and descending on it. *And behold Jehovah stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and in thee and thy seed shall* ALL THE FAMILIES OF THE EARTH *be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that, which I have spoken to thee of.* When Jacob awaked, he found the vision in his dream so clear, and the impression upon his mind so strong, that he could not but conclude it to be truly a divine manifestation, tho not expected by him. Thereupon he expresses the reverence he had for the place, calling it *the house of God*, and *the gate of heaven.* To preserve the memory of this heavenly vision, and the assurances given him of divine favour, which probably were

[1] Vid. *Maim. Praefat. Mor. Nev.* et *P.* iii. *c.* 18.

on

on the first night after he went from home, he rose up early in the morning, and took the stone he lay on, and *set it up for a pillar* [1], upon the top of some other stones which he heaped together, and *poured oil upon it* [2], and called the name of the place *Bethel*, that is, *God's house*. To express farther his gratitude and devout affection to God, Jacob laid himself under a solemn and religious vow, that upon his safe and successful return from this journey he would perform some special service to God, and worship him with extraordinary devotion, consecrate this place to his honour, and dedicate a tenth part of all that God should favour him with to pious uses.

After this Jacob pursued his journey with chearfulness, and reached Charran in Mesopotamia, lying eastward of Canaan. But being a perfect stranger, he Chap. 29.

[1] *Matsebah. Heb.* Et erexit [lapidem] in titulum. *Vulg.* Καὶ ἔστησεν αὐτὸν στήλην. LXX. When the nations, which were idolatrous, worshiped pillars, the use of them was forbiden, *Deut.* xvi. 22.

[2] To consecrate it as a monument of God's mercy to him. From hence the pagan custom came of anointing stones, and paying worship to them. Vid. *Voss. de Idol. L.* vi. *c.* 39. Such stones were in consequence called λίθοι λιπαροί. So, Πάντα λίθον, τὸ δὴ λεγόμενον, λιπαρὸν, προσκυνοῦντες. *Clem. Alex.* p 713. *ed. Paris.* They were also called βαιτύλια. Vid. *Boch. Canaan, L.* ii. *c.* 2. *p.* 707.

reſted at a well in a neighbouring field, where he found ſome flocks of ſheep lying under a ſhade for watering, with their ſhepherds by them. Jacob upon inquiry found that they were of Haran, and well acquainted with his uncle Laban (who was well, as they informed him) and that his daughter Rachel, with the ſhepherds under her, was every minute expected at the well. Jacob then ſaid, that he thought, ſince the day was yet high, it was proper to water the ſheep, and drive them from the ſhade into the fields to feed. To which they replied, that the well was common to all the town at ſuch a particular hour, and that it was againſt the rules of the place to uncover the water, till all the flocks were come together. While they were thus entertaining one another in diſcourſe, Rachel herſelf came with ſervants under her; and Jacob being told who ſhe was, went to her, and with great courteſy and activity aſſiſted in watering her flock. This kind behaviour made Rachel inquire of him, who he was. Jacob ſoon acquainted her, that he was Rebekah's ſon, and nearly related, and ſaluted her as his kinſwoman with more than ordinary affection, for he wept for joy to ſee her. She immediately ran, and told her father. When Laban heard

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the reaſon of his coming from home, God's providence over him in his journey, and his happy meeting with Rachel, he received him with all tenderneſs and reſpect, and ſaid to him, *Surely thou art my bone, and my fleſh.* And Jacob abode with him the ſpace of a month, when Laban ſaid to him, *Becauſe thou art my brother, is it fit that thou ſhouldeſt ſerve me for nought?* Tell me, *What ſhall thy wages be?* To whom Jacob replied, *I will ſerve thee ſeven years for Rachel thy younger daughter.* Laban accepted the propoſal, and the affection Jacob had for Rachel made the ſeven years ſervice ſeem to him but a few days.

All things thus agreed upon, at the term fixed Jacob demands his wife; and Laban with all ſeeming readineſs and ſincerity conſummates the marriage, by inviting the chief heads of the town to the weding feaſt, as witneſſes to confirm and eſtabliſh the matter, agreeably to the uſage of thoſe times. But it being the cuſtom then to bring the bride to her huſband's bed veiled, and without lights, Laban takes this opportunity to impoſe upon Jacob, by bringing to him[1] ten-

[1] *Raccoth.* Sed Lia lippis erat oculis. *Vulg.* Οἱ δὲ ὀφθαλμοὶ Λείας ἀσθενεῖς. LXX. Oculi autem Liae erant pulchri. *Onk.*

der-eyed Leah, who was leſs amiable, inſtead of his beloved Rachel. Next morning Jacob, finding himſelf deceived, expoſtulates with Laban. *Did I not ſerve with thee for Rachel? wherefore then haſt thou beguiled me?* Laban excuſed himſelf, by pretending that it was not uſual there to marry the younger before the firſt-born. Which ſeems to have been a mere ſhift, ſince he ought to have acquainted Jacob with it at the firſt. To Leah Laban gave Zilpah for an handmaid, and ſaid to Jacob; compleat the week's feſtival for the preſent match, and promiſe other ſeven years ſervice, and Rachel ſhall be yours. Jacob complied, and Rachel was married to him, and Laban gave to her for a waiting-maid Bilhah his handmaid. The affliction that Leah had, on the account of Jacob's diſcovering greater love to Rachel than herſelf, was conſiderably abated by God's bleſſing her with children, while Rachel for a long time continued barren. To her firſt-born the name *Reuben* was given, that is *a ſon of regard:* for, ſaid ſhe, *Surely the Lord hath looked upon my affliction*, and I ſhall now have an equal ſhare in the affection of Jacob. Her ſecond ſhe called *Simeon*, that is, *the Lord hath heard* or *conſidered me.* Her third, *Levi*, that is, *conſtant ſociety:* her fourth,

Judah,

Judah, which ſignifies *thankſgiving:* and then ſhe left bearing for ſome time.

The promiſe made to Jacob, as well as to Abraham and Iſaac, that *his poſterity ſhould be as the ſtars of heaven for multitude, and that in his ſeed* ALL THE NATIONS OF THE EARTH *ſhould be bleſſed*, occaſioned Rachel to look upon her ſiſter with an envious eye, to ſee her enjoy ſo happy a proſpect, while ſhe was deprived of it, and continued barren. Her impatience roſe to ſuch an height, as to make her ſay to Jacob, *Give me children, or elſe I dye.* Jacob, who was juſtly angry at this raſh ſpeech, asked her, how it was poſſible for him to procure, what providence was pleaſed to deny? Rachel then, probably in imitation of Sarah, perſuaded him to take her woman Bilhah to be his wife, whoſe children ſhe might look upon as her own, though not born of her body. Jacob complied with her, and had two ſons by Bilhah. To the firſt ſhe gave the name of *Dan*, that is, *judgment*; ſince God had in ſome meaſure vindicated her from the reproaches of her ſiſter, and had heard her prayers. Bilhah conceived again, and bare Jacob a ſecond ſon, whom Rachel called *Naphthali*, that is, *ſtrugling:* for, ſaid ſhe, *with great wreſtlings have I conflicted with my ſiſter*, to have another child before her, Chap. 30.

her, *and have prevailed.* Leah fearing she might have no more children herself, in imitation of her sister, and from the same principle, gave to Jacob Zilpah her maid to be his wife. The first son he had by her, Leah named with his consent *Gad*, which signifies *a troop*; and the second she called *Asher*, that is *blessed.* Reuben, the eldest son of Leah, in the days of wheat-harvest, which began at pentecost, when the first-fruits of wheat were offered, found agreeable fruits of a tree or plant[1], and brought them to his mother. Their beauty and pleasantness were so great, as to raise in Rachel a strong desire to have some of them. Leah in a pet told her, it was too much to have her husband's affections, and her fruit too. Whereupon Rachel to pacify her made her an offer of Jacob's company that night, which she accepted. And God hearkened to the earnest prayer of Leah, and gave her another son, which she thought to be a reward for parting with Zilpah to her husband; and in memory of this agreement with Rachel, she called the name of this son *Issachar*, that is, *hire.* After this she had a sixth son, upon which Leah

[1] Vid. *J. Ludolfi Comment. in Hist. Æthiop. p.* 139.

ſaid: *Now will my husband dwell with me, ſince I have born him ſix ſons*; and ſhe called his name *Zebulun*, that is, *dwelling together*. Afterwards ſhe bare a daughter, whom ſhe called *Dinah*, a name of the ſame import with *Dan*. God, having now for a ſufficient time tried the patience of Rachel with the affliction of barrenneſs, was pleaſed at laſt to bleſs her with a ſon of her own body, whom ſhe called *Joſeph*, a word ſignifying both *to add* and *to take away*; ſince God had taken away her reproach, and added to her a ſon.

Jacob's fourteen years ſervice with Laban being now fully expired, he thought of returning to his own country, and accordingly acquainted Laban with his deſign. Laban intreated him to continue, ſince *the Lord had bleſſed him for his ſake*; and aſſured him that he would give to him, whatever wages he ſhould demand. Jacob replied, that ſince he had been inſtrumental to his proſperity, it was proper now that he ſhould make ſome proviſion for his own family, which at this time was pretty numerous. What you ſay, anſwered Laban, is but highly reaſonable: make therefore your demands. Jacob then (by divine direction [1]) told

[1] *Chap.* xxxi. 11, 12, 13.

him,

him, that he insisted upon no part of his present estate, but would make the following bargain with him for the future. *Let*, says he, *the sheep and goats, which are now spoted, be removed; and such, as hereafter shall fall any way marked, come to my share.* This was a thing so unlikely to happen, that Laban very readily embraced the motion. The better to prevent all suspicion, Jacob consented to have all the spoted cattle of every kind immediately separated from the rest of the flocks, and put for the future under the care of Laban's own sons, at the distance of three days journey; so that Jacob had none but cattle of one uniform colour to breed by. By the same divine direction, upon which Jacob proposed the agreement, he pilled off the bark from rods of green poplar, almond, and chesnut, at certain distances, till the white appeared between the bark, which was of a different colour. And these rods thus prepared he laid in the chanels of water, where the cattle came to drink at coupling time; and the flocks conceived before the rods [1], and brought forth

[1] Graeci patres plerique ad miraculum referunt, quod ad virgarum obtutum varios agnos concepere Labanis oves. Sed videntur Latini patres in diversa esse sententia. Vid. *Boch. Hieroz. P.* i. *L.* ii. *c.* 49.

Proinde

forth cattle ring-ſtraked, ſpeckled, and ſpoted. To obſerve his agreement with Laban, he kept the ſpoted cattle apart from the reſt of the flock; but he put the ſpeckled cattle produced by the former device foremoſt in coupling time, that Laban's flock might always look upon them, and thereby be the more apt to conceive the like. And thoſe, which brought forth ſpoted ones by this ſecond artifice, he alſo put by themſelves, and ſuffered them not to be mingled with Laban's cattle. A third artifice was to lay the rods before the ſtrongeſt cattle, but when the cattle were feeble he put them not in; ſo the feeble were Laban's [1], and the ſtronger Jacob's. And thus Jacob *increaſed exceedingly, and had much cattle, and maid-ſervants and men-ſervants, and camels and aſſes.*

Jacob had not lived above ſix years Chap. 31. in this flouriſhing condition under Laban, but Laban's ſons gave out threatning expreſſions againſt him; and Laban himſelf grew ſo cold in his looks and behaviour to him, that he found things were likely

[1] Proinde fatendum, imaginationem pecudum tantum fuiſſe cauſſam adjuvantem, ac plus in hoc negotio virtuti eſſe tribuendum divinae; quae ſuo concurſu ſic debilem adauxit cauſae ſecundae vim, ut quod ſola non poſſet ſecundum naturam, id divina benedictione praeſtaret ſupra naturam. *Voſſ. De Idol. L.* iii. *c.* 22. See likewiſe, *Boch. Hieroz. P.* i. *L.* ii. *c.* 46. *p.* 90.

to go ill with him, if he ſtaid any longer. And to confirm him in this concluſion, *Jehovah* appeared to Jacob, and ſaid to him: *Return unto the land of thy fathers, and to thy kindred, and I will be with thee.* Jacob therefore ſent and called Rachel and Leah into the field: fearing, it is likely, that he might be ſeiſed by Laban and his ſons, if he went to the houſe; or that he might with greater privacy diſcourſe with them. How faithfully, ſais he, I have ſerved your father, and how ill he has rewarded me, you are not inſenſible. After fourteen years ſervice for you, I had to this day received nothing, but a numerous family unprovided for, had not God himſelf directed me to the preſent agreement with Laban, which notwithſtanding all his ſhifts (for *he hath changed my wages ten times*[1]) he could not prevent from turning to my advantage.

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[1] That is, *very often*, as ſome interpret it. Others think that he really changed his wages juſt ten times. For he ſerved him ſix years, after he had made the agreement with him mentioned in the foregoing *chap. ver.* 31. And the firſt year he ſtood to his bargain. But ſeeing him thrive exceedingly, he altered the form of the ingagement at the end of that year. And in like manner, every half year, when the ews brought forth young ones, (which they did twice a year) and he ſaw them ſpoted, he broke his contract, and made a new one leſs advantageous to Jacob; ſometimes reſtraining it to one ſort of cattle,

tage. And now both your father and brothers ſo envy my proſperity, that they will ſeiſe upon what I have, if I ſecure not myſelf by a private and timely retreat. Farther, that God, who appeared to me at Bethel, the creator and governour of the world, and who by a viſionary repreſentation at firſt directed me to take the ſpoted and ſpeckled cattle for my wages, has appeared now and given me an expreſs warning to be gone, and promiſed me his protection. Rachel and Leah readily replied: *Is there yet any portion or inheritance for us in our father's houſe? are we not counted of him ſtrangers? for he hath ſold* us at the price of your labour for fourteen years, and no return has been made to you for the toil, whereby he has raiſed himſelf to his proſperity. As to what you have gained by this late agreement, it is in our opinion yours. Now then, whatſoever God hath ſaid unto you, do. On a ſhearing day, when Laban was ingaged at a diſtance, Jacob ordered his wives and all

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tle, ſometimes to another, and not letting him have the whole benefit of his contract. Which is not at all improbable, for Jacob mentions his ill dealing with him in the very ſame words, *ver.* 41. and in the next *verſe* to this he relates, how Laban would ſometimes let him have only the ſpeckled, at another time none but the ring-ſtreaked, and ſo we may ſuppoſe of the reſt. Thus *Patrick.*

his

his family to meet him in the field, and marched off with all the goods he had goten in Padan-aram, paſſing over the river Euphrates, and making the beſt of his way to Gilead, and ſo to Canaan. *Rachel had ſtolen the images, that were her father's*[1]: whether from a ſuperſtitious fear, leſt her father inquiring of them, ſhould know which way they were gone; or to convince Laban that his Gods could not preſerve themſelves, much leſs do any ſervice to him; or that ſhe might have ſome portion of his goods, which ſhe thought juſtly belonged to her (for the images were made of gold or ſilver) is uncertain. When three days after Jacob's flight, Laban was acquainted with it, he took his brethren with him, and purſuing Jacob ſeven days, overtook him in mount Gilead. To prevent Laban's attacking and plundering Jacob,

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[1] *Theraphim.* Deorum penatium ſigna. Ejuſmodi autem ſtatuae ab earum cultoribus oracula edere cenſebantur, ſolebantque interrogari. Inter ſuperſtitiones Babyloniorum regis, futurorum cognoſcendorum avidi, haec memoratur, *Ezech.* xxi. 21. *Sciſcitatus eſt Teraphim. Zach.* vero *cap.* x. 2. *Theraphim,* inquit, *vana ſunt loquuti, harioli viderunt mendacium.* Quidam viri docti vocem deduxerunt a *rapha* ſanavit, alii a Syriaco verbo *thraph,* quod et percunctari et indicare ſonat. Alii vero exiſtimant *Theraphim* et *Seraphim,* quod nomen eſt angelorum, idem eſſe. Vid. *Spenc. Tſilmanajo. Onkelos.* Vid. *Maim. Mor. Nev. P.* iii. 29. et *Lud. de Dieu* in loc.

God

God came to Laban the Syrian in a dream by night, and charged him not to offer the leaſt violence to Jacob, or any thing belonging to him; but on the other hand diſpoſe himſelf to an amicable agreement with one, who had done him ſuch eminent ſervices; and to ſpeak nothing to him, either good or bad, about his return to Padan-aram [1]. Early in the morning Laban coming up with Jacob, in pretty warm terms thus expoſtulated with him: *What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives taken with the ſword? Wherefore didſt thou flee away ſecretly, and ſteal from me?* without ſuffering my daughters to take their leave of me, and without giving me an opportunity to expreſs my ſatisfaction in their marriage by an entertainment of muſic, and to take my laſt farewel of them? Surely you muſt own this conduct to be extremely uncivil. But (continued he) if you had no regard to civility, principles of religion might have had ſome reſtraint upon you, and prevented your

[1] Μὴ πῶς λαλήσῃς μετὰ Ἰακὼβ πονηρά. LXX. Ne quidquam aſpere loquaris contra Jacob. *Vulg.* Ὄναρ δὲ ὁ Θεὸς αὐτῷ ἐπισὰς, παρήνεσε λαβόντι τὸν γαμβρὸν καὶ τὰς θυγατέρας ἡρεμεῖν, καὶ μηδὲν εἰς αὐτὰς ὑπὸ θυμὸν τολμᾶν. *Joſ. Jud. Ant. L.* i. *cap.* 19. § 10.

ſtealing my gods. *It is in the power of my hand to do you hurt: but the God of your father*, whoſe influence I have experienced all the time you have continued in my ſervice, *ſpake to me yeſternight ſaying, Take heed that thou ſpeak not to Jacob either good or bad.* To Laban Jacob made at firſt a ſhort reply: That it was owing to the late unkind behaviour of himſelf and his ſons, that his going away was ſo ſecret. But with regard to the other part of the charge, *With whomſoever*, ſais he, *thou findeſt thy gods, let him not live; before our brethren diſcern thou, what is thine with me, and take it to thee.* Laban ſearched in every tent till he came to Rachel's. *Now Rachel had taken the images, and put them into the camels furniture, and ſat upon them*; and intreated her father, that he would excuſe her not riſing up to pay him reverence, ſince *the cuſtom of women was upon her.* Laban excuſed her, and apprehending that he ſhould not find the images, gave over all further ſearch. Jacob now with a higher tone, and in a warmer manner thus reproached Laban: *What is my treſpaſs, that thou haſt ſo hotly purſued after me? Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? Set it here before*

fore my brethren, and thy brethren, that they may judge betwixt us both. Theſe twenty years have I been with thee, thy ewes and thy ſhe-goats have not caſt their young: ſuch has been the ſucceſs which has attended my ſerving thee, thro' the bleſſing of the God of Abraham and Iſaac upon my care. *The rams of the flock have I not caten,* but rather contented myſelf with pulſe, or ſuch like mean diet, to promote thy intereſt. *That which was torn of beaſts, I brought not unto thee, I bare the loſs of it; of my hand didſt thou require it, whether ſtolen by day, or ſtolen by night:* ſo ſevere and inhuman was thy behaviour to me. *In the day the drought conſumed me, and the froſt by night; and my ſleep departed from my eyes:* this has been my manner of life for twenty years, and *except the God of my father had been with me, ſurely thou hadſt ſent me away now empty. But God hath ſeen my affliction,* how ill thou haſt treated me, and hath taken care to relieve me. Laban conſcious of the truth of Jacob's reproaches, and ſenſible that God had taken him under his protection, deſired Jacob to enter into covenant with him; to which he readily agreed. Jacob then took a ſtone, and ſet it up for a pillar, whoſe aſpect might be towards

the land of Canaan; and ordered his brethren to gather ſtones, and make a heap broad at top, ſo as to ſerve for a table. Which was called by Laban and his family in their Chaldee tongue, *Jegar-ſahadutha*; and by Jacob in the Hebrew, *Gilead*, that is, *the heap of teſtimony:* and to expreſs their appeal to God, who will reward the ſincere and puniſh the perfidious, *Mizpah*, which ſignifies *a watch tower.* The terms of the covenant were: That Jacob ſhould treat well Rachel and Leah, and make their children his heirs, and not leſſen by a ſecond marriage any part of their inheritance. On the other ſide Laban ingaged for himſelf and his ſucceſſors, not to give Jacob or his heirs the leaſt diſturbance in the injoyment of their preſent or future eſtate: and Jacob promiſed the ſame on his part. Theſe articles were mutually ratified by ſolemn oath, and attended with ſacrificing and feaſting together. *And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them,* and returned to Haran.

Chap. 32. Jacob purſuing his journey toward Canaan was poſſeſſed with a new fear, leſt Eſau retaining his former reſentment ſhould attempt to prevent his peaceful return to his father's houſe. To ſupport him

him under this apprehenſion [1] the angels of God met him, ranged in the order of an army in *two hoſts*, thereby inſtructing him that they were ready for his defence. In memory of which he called the name of that place *Mahanaim*. Before he paſſed over Jordan, he ſent meſſengers to his brother in the land of Seir, which Eſau, it ſeems, had conquered in Jacob's abſence [2], to congratulate him on that account; and at the ſame time to try, how he ſtood affected to himſelf. The meſſage he ordered them to deliver was as follows: My *lord* Eſau, thy *ſervant* Jacob has ſent us to acquaint you, that he has ſojourn'd till now, which is twenty years, in the *ſervice* of Laban, that he

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[1] When Jacob was taking his flight from Canaan and going to Padan-aran *he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending upon it.* This was a proper repreſentation at that time, to aſſure to Jacob not only an extenſive providence in *general*, but that in *particular* God by his angels would conduct him to Padan-aram, and return him to Canaan in ſafety. When now he was entering into the land, which had been promiſed to him, and was under terrible apprehenſion from his brother Eſau, to incourage him the angels appeared in the arangement of an army, to guard and protect him. However the report, which his meſſengers made, of Eſau's coming to him with four hundred men ſo diſtreſſed him, that he prepared preſents for him in the moſt skilful manner, hoping by them to ſoften him.

[2] *Gen.* xxvii. 40.

has however [1] oxen, and asses, flocks, and men-servants [2] and women-servants, and desires that he may find favour in your sight. The messengers upon their return reported, with how much respect Esau received them, and that he was in the way to meet Jacob attended with four hundred men, to shewhis own greatness, and to do honour to him. Jacob, conscious to himself what just cause of resentment his former conduct had given to Esau, was not a little terrified at the number. The vision of angels indeed might have fortified him against all fear of Esau's meeting him, but the first motions of such a passion cannot be prevented. To secure himself against the worst that might happen, Jacob divided his company into two bodies, the one to travel

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[1] Equi autem et cameli non ubique et apud quosvis habentur: unde in spoliatione Midianitarum nullorum animantium mentionem fieri invenimus, nisi ovium, boum, et asinorum, qui soli omnibus hominibus necessarii sunt, praesertim vero illis, qui in agris, et silvis habent negotia. Ita dicit Jacob: et sunt mihi boves, asini, et oves. Verum equi et cameli non apud quosvis reperiuntur, sed tantum apud paucos quosdam iusigniores, et aliquibus tantum in locis. *Mor. Nev. P.* iii. *c.* 39.

[2] Syros omnes esse haud paulo mancipiorum melius, propter servilia ingenia, quam militum genus. *Livius L.* xxxv. *c.* 49. Hic Syri, levissima hominum genera et servituti nata. *Id.* xxxvi. *c.* 17.

at

at a diſtance from the other; that if the foremoſt ſhould be attacked and vanquiſhed, the other might have an opportunity to provide for their eſcape. And at the ſame time he thus addreſſed himſelf in prayer to God: *O God of my father Abraham, and God of my father Iſaac, the Lord which ſaid unto me, return unto thy countrey, and to thy kindred, and I will deal well with thee. I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan,* as a ſolitary traveller, *and now I am become two bands. Deliver me, I pray thee, from the hand of my brother Eſau: for I fear him, leſt he will come and ſmite me, and the mother with the children. Thou haſt ſaid, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.* Having commended himſelf to God, and expreſſed his reliance upon his command and promiſe, his fear was greatly abated. And that night he lodged in or near Mahanaim, where he hoped God would command the angels, which he had ſeen, to protect him. Then of ſuch cattle as were in his power to preſent to his brother (ſince he had no jewels nor precious raiment) he took with great conſideration,

and in exact proportions[1], *two hundred she-goats, and twenty he-goats, two hundred ews and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foles. And he delivered them into the hand of his servants every drove by themselves; and said unto his servants, pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau, my brother, meeteth thee, and asketh thee saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's, it is sent as a present unto my Lord Esau: and behold also he is behind us.* For he would not have Esau think, he was afraid to see him. In like manner he commanded the second and third droves, and those who followed them, to express themselves as he had directed. This he did, that every new drove, and new speech might make a new impression upon Esau, and dispose his brother to receive him with an intire friendship. The presents

[1] Jacob offert Esavo capras ducentas et hircos viginti, et oves ducentas et arietes viginti, proportione decupla utrobique servata; quam *Varro, De re rustica,* suo commendat exemplo libri secundi capite tertio, *De maribus,* inquit, *et foeminis idem fere discrimen, ut alii ad denas capras singulos parent hircos, ut ego.* 2 *Chron.* xvii. *v.* 11. Vid. *Boch. Hierozoic. P.* i. *l.* ii. *c.* 53. § 4.

were

were ſent firſt over the ford Jabbok, and then before break of day he made his family paſs over the ſame brook. But tarrying himſelf behind alone for ſome time, he renewed his addreſſes to heaven [1]. When he had done, a man incountered him [2], with whom he grapled till the breaking of the day, and *when he ſaw that he prevailed not againſt him, the angel* gave over the combat. But to let him know who he was, and what he could have done, had it not been contrary to the deſign of the conflict, *he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint* [3]. And he ſaid: Detain me no longer, 'tis break of day, your

[1] Hoſ. xii. 4. *Yea he* [Jacob] *had power over the angel and prevailed: he wept and made ſupplication unto him: he found him in Bethel, and there he ſpake with us. Even the Lord God of hoſts, the Lord is his memorial.*

[2] Idem dicit *R. Chijah*, de eo, quod in hiſtoria Jacobi legimus, *luctatus eſt vir cum ipſo*, quod ſcil. in viſione prophetiae factum fuerit, quia poſtea explicatur, quod angelus fuerit. *Maim. Mor. Nev. P.* ii. *c.* 42.

[3] *Becaph jerico. Heb.* Tetigit nervum femoris ejus, et ſtatim emarcuit. *Vulg.* Καὶ ἥψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ἰακώβ. LXX. Et tetigit in palmam femoris ejus, et commota eſt palma femoris Jacob. *Onk.* Tetigit acetabulum femoris ejus, et luxatum eſt acetabulum femoris Jacob. *Samarit.* Tetigit coxendicem ejus, luxataque eſt coxendix Jacob. *Verſ. Syr.* Tetigit iſchium femoris. *Verſ. Arab.* Et tetigit latitudinem femoris ejus, et commota eſt latitudo femoris Jacob. *Jon. T.* Et dimota eſt vola femoris Jacobi. *Jer. T.* Acetabulum femoris. *Buxt. Caph*, ubicunque

your family and flocks are preparing to march. To whom Jacob answered: *I will not let thee go, except thou bless me.* Know then, said *the angel*, that what now has past between us is designed to remove thy fear of Esau, and give thee assurance, that thou shalt prevail over him. And for that reason thou shall not only be called *Jacob*, but *Israel* [1]; for, *as a prince, thou hast power with God and with men.* And Jacob called the name of the place *Penuel*, that is, *the face of God* [2]; for, sais he, *I have seen God face to face, and my life is preserved.* I doubt not but I am safe, and God will preserve me from any hurt by Esau. In memory of this patriarch's halting upon the angel's touch, his descendants afterwards abstained from eating that particular part of the beast, which answered to that in which Jacob was lamed.

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cunque occurrit, cavum quiddam sonat, Radix *caphah*, *curvum esse*, aut *curvare* significat; unde fit ut *caph*, *plantam pedis*, aut *volam manus*, quae incurvae sunt, seu concavae, passim denotet. Videtur ergo debere hic quaeri pars aliqua femoris concava, qua luxata, claudicatio Jacobi creari potuit. Nulla autem pars melius hic convenit ea, quam anatomici κοτύλη vocant. Hanc cavitatem acetabulum vocabant Latini. Vid. *Cleric.*

[1] Quoniam si contra Deum fortis fuisti, quanto magis contra homines praevalebis? *Vulg.* Ὅτι ἐνίσχυσας μετὰ Θεοῦ, καὶ μετὰ ἀνθρώπων δυνατὸς ἔσῃ. LXX.

[2] *Gen.* iv. 14.

Soon

Soon after Jacob had overtaken his family, and travelled ſome way with them, he lifted up his eyes, and ſaw at ſome diſtance Eſau and his train. Jacob then put in order his family, placing his handmaids and their children in the front, Leah and hers in the middle, and Rachel and Joſeph laſt; that thoſe he moſt favoured might be remoteſt from danger, in caſe of an aſſault. Jacob then advancing at the head of them towards Eſau, bowed himſelf to the ground ſeven times; and Eſau forgeting all paſt reſentments ran to meet him, and embraced him in the tendereſt manner. And when upon his inquiry, to whom the women and children belonged, Jacob replied, *The children which God hath graciouſly given thy ſervant*; they in order came near, and bowed themſelves. Eſau then refuſed Jacob's preſent, ſince his own circumſtances were large; but Jacob intreated him, if he had found favour in his ſight, to accept of it, which Eſau did; and in return invited him to Seir, and offered to conduct him thither in perſon. But Jacob told him, that his children were tender, and that the flocks and herds which were with young would dye, if they were overdriven one day; and therefore he requeſted his brother to travel on before, his own pace, and he would follow him, Chap. 33.

as fast as the children and cattel would admit, till he arrived at Seir. Esau consented, yet would leave some of his attendants to conduct him to his house, but Jacob desired to be excused that ceremony. *Esau then returned that day on his way to Seir.* After this visit to his brother at Seir, and probably another to his father Isaac at Gerar, Jacob from thence journied to Succoth, about forty miles northward, in the land of Canaan, where he built booths for his cattle, which gave the name of *Succoth*, that is, *tents* or *booths*, to the place. Continuing there but a short time, he came safe to a city of Shechem [1], or to the city called *Shechem*; where intending to reside, he purchased *a part of a field, where he had spread his tent, of the children of Hamor, Shechem's father, for an hundred pieces of money* [2]. And he erected there *an altar*, and called it *El-elohe-Israel.*

During

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[1] *Schalem bhir Schechem. Heb.* Et venit Jacob sanus in civitatem Sychem. *Onkelos.* Deinde ingressus est Jacob incolumis in civitatem Nabolos. *Arab. Ver.* Tandem venit Jacob salvus, una cum omnibus quae habebat, in civitatem Sychem. *Jon. T.* This may refer to the soundness of his leg; or to the safety of his person, in that he received no hurt by his brother Esau; or to the safety of every thing he possessed, no evil accident having befallen him of any sort since he left Laban.

[2] Jacob emisse legitur partem agri filiorum Hamor, ἑκατὸν ἀμνῶν centum agnis, quod praeter *Graecos sequuntur*

During Jacob's ſtay in the confines of Shechem, Dinah, the daughter of Leah, at a time when ſome public feſtival was to be celebrated [1], *went out* from her mother's tent *to ſee the daughters of the land*, unguarded by any of her brothers. When Shechem (from whom probably the city had its name) the ſon of Hamor the Hivite prince of that country ſaw her, he took her by force and raviſhed her [2]. Af- Chap. 34.

tur Chaldaicus, Syrus, Samaritanus, Arabs uterque, et *Vulgatus interpres.* Alii tamen ἑκατὸν μνῶν, id eſt, centum minis, legunt, *alpha* extrito: aut pro agnis nummos intelligunt agni effigie ſignatos, quales cudiſſe legitur Servius rex Romanorum. *Acts* vii. 16. Vid. *Bochart. Hieroz. P.* i. *L.* i. *c.* 2. et *L.* ii. *c.* 43, Item *Cleric. in loc.* The word *keſita*, as the learned *Bochart* has evidently proved, ſignifies ſome kind of money; ſince, tho the antient verſions have rendered it a *lamb*, it is never uſed to expreſs that idea in other places. *Koſeth* in Hebrew denotes truth, and *keſita* may ſignify money which has its juſt fineneſs or weight, for the word is applied to weights, *Deut.* xxv. 15. *Prov.* xvi. 11. Thoſe, who to reconcile our rendering with the antient verſions *an hundred lambs*, interpret it of money, which had ſtampt upon it a lamb, in all probability miſtake. For tho long before this they did not trade merely by the exchange of one commodity for another; yet, it is likely, that money was at this time weighed, and not ſtampt or coined. Abraham weighed to Ephron four hundred ſhekels for his field, and the word ſhekel comes from *ſhakal* to weigh. This cuſtom continued to David's time, 1 *Chron.* xxi. 25. And what is ſaid of Servius the king of the Romans has no force, ſince that was many hundred years after.

[1] Τῶν δὲ Σικιμιτῶν ἑορτὴν ἀγόντων, δεῖνα, ἡ θυγάτηρ ἦν Ἰακώβου μόνη, παρῆλθεν, εἰς τὴν πόλιν ὀψομένη τὸν κόσμον τῶν ἐπιχωρίων γυναικῶν. *Joſ. Ant. Jud. L.* i. *c.* 21. § 1.

[2] Συχέμης φθείρει δι' ἁρπαγῆς. *Joſ. Ant. Jud. Ibid.* Vi opprimens virginem. *Vulg.* Et accepit eam per violentiam. *Jon. T.*

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ter this he could think of having no one but her, for he loved her exceedingly, and courted her to marry him with ſuch profeſſions of ſincere kindneſs, as might gain her heart, notwithſtanding the injury he had done her; and acquainting his father with his affection for her, put him upon treating with Jacob about the match. When Jacob firſt heard of his daughter's diſgrace, which he did probably by ſome of Dinah's ſervants, he took no notice of it, till he could have the advice and aſſiſtance of his ſons, who were now tending the cattle in the field which he had lately purchaſed, or ſome hired ground remote from the city. Hamor the father of Shechem went to Jacob, and made propoſals of marriage. Jacob deſired time to conſider on it, till the reſt of his family ſhould return. The ſons of Jacob received the news of their ſiſter's diſaſter with grief and reſentment. Hamor with the young prince came again to renew the propoſal of a mariage, and acquainted them with the ſincerity of his ſon's affection to Dinah; and offered to incorporate Jacob and his whole family into their ſociety, and inveſt them with all the ſame rights and privileges of the country, that they themſelves injoyed. Shechem, the young prince, uſed his ſolicitations with them, promiſing

promiſing to give whatever they ſhould demand for a dowry and gift, to make an honourable compenſation for the injury he had done her; entreating only that they would favour him ſo far, as *to give him the damſel to wife.* The ſons of Jacob, to whoſe conſideration the patriarch had refered the affair, eſpecially Simeon and Levi, brothers to Dinah by the ſame mother Leah, made anſwer: That whereas the religion they profeſſed laid every male of them under an indiſpenſable obligation to be circumciſed, as the badge of their being the ſervants of the true God, they could not in conſcience or honour conſent to incorporate with any people, who would not ſubmit to the ſame rite. If therefore they would comply with this condition, their requeſt might be yielded to; otherwiſe they deſired their ſiſter might be returned, and they would be gone. Theſe words pleaſed Hamor and his ſon Shechem, which is not ſtrange, if we conſider how paſſionately Shechem loved Dinah, and the great affection Hamor had to Shechem, *who was more honourable than all the houſe of his father*, that is, in greater eſteem with his father, and all the family, than any other belonging to it. Beſides Hamor was but a ſmall prince, and his city little; which he thought would

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be greatly inriched and ſtrengthened by incorporating with them Jacob's family, who were very wealthy. To which may be added his fear of the ſad conſequences, that might follow upon ſuch an act of violence, as his ſon had commited. Upon the return of Hamor and Shechem they went to the gate of their city, where all public affairs were tranſacted, *and communed with the men of the city*, uſing many arguments to perſuade the people to conſent. *Theſe men*, ſay they, *are peaceable, let them dwell in the land, and trade therein* by a public law. *The land is large enough*, and part of it lies uncultivated, which theſe men will improve. Let us therefore incorporate with each other by marriages, to which they will not conſent, but upon condition that every male among us be circumciſed, as they are. *Shall not their cattel, and their ſubſtance, and every beaſt of theirs be ours? Only let us conſent to them, and they will dwell with us.* Theſe arguments prevail'd, *and every male was circumciſed, all who went out of the gate of his city.* Now *upon the third day* after this painful operation, *when they were ſore*, and began to be feveriſh, Simeon and Levi, Dinah's brethren, with their ſervants and attendants, *took each man his ſword, and came upon*

upon the city boldly, and ſlew all the males [1], particularly *Hamor and Shechem his ſon*, and reſcued their ſiſter Dinah, and carried her off. The reſt of Jacob's ſons, who were able to bear arms, came after the ſlaughter, and helpt to plunder the city, and *took their ſheep, and their oxen, and their aſſes, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive.* It is reaſonable to ſuppoſe, that Jacob cauſed the wives and children to be ſet at liberty, and reſtored to them their former poſſeſſions. But the ſpoil of the houſe of Hamor, and Shechem perhaps, Jacob's ſons kept to themſelves, in compenſation for the wrongs, which they thought Shechem had done; none of the family probably ſurviving to own them. The news of this cruel act of revenge put Jacob into the utmoſt diſtreſs, in which he repreſented to Simeon and Levi, how odious they had rendered his character to all the neighbouring countreys, who, as

[1] Οὗτος ἑορτῆς καὶ τῶν Σικιμιτῶν εἰς ἄνεσιν καὶ εὐωχίαν τετραμμένων, νύκτωρ πρώτοις ἐπιβαλόντες τοῖς φύλαξι κλείνουσι καμωμένοις, καὶ παρελθόντες εἰς τὴν πόλιν ἀναιροῦσι πᾶν ἄρρεν, καὶ τὴ βασιλέα σὺν αὐτοῖς, καὶ τὸν υἱὸν αὐτῦ· φείδονται δὲ τ γυναικῶν. *Joſ. Ant. Jud.* L. i. c. 21. § 1. Et aſcenderunt contra civitatem quae habitabat ſecure. *Jon. Targ.*

his number was few, would unite and deſtroy him and his family. To whom they replied, *Should he* [Shechem] *deal with our ſiſter, as with an harlot* [1]?

This affliction happened ſeveral years after Jacob had left Laban. Joſeph was then but ſix years old, and Dinah perhaps a year older; ſo that when ſhe was forcibly taken away by Shechem, we may ſuppoſe her about fourteen. It is evident from the hiſtory, that when Jacob returned to Canaan, the eldeſt of his ſons could not be thirteen years old. It is probable therefore that Jacob was an hundred and four, and Joſeph thirteen years old, when this bloody fact was commited: ſo that it fell out ſeven years, or thereabouts, after the patriarch had left Padan-aram; a part of which time was ſpent in viſiting Eſau and his father Iſaac, and part at Succoth, and four years, it is likely, near Shechem. All which time, it is remarkable, he had omited to pay the vow he had made at

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[1] Non decet ut dicatur in congregatione Iſraelitarum, incircumciſi polluerunt virginem, et colentes idola inquinârunt filiam Jacob. Verum ſic conveniens eſt ut dicatur, incircumciſi interfecti ſunt propter virginem, et colentes idola propter filiam Jacob: neque erit Sychem filius Hamor ſubſannans ſermonibus nos; nam ſicut mulierem meretricem et ſcortum, cui non eſt qui requirat, feciſſet ſororem noſtram, ſi non feciſſemus hanc rem. *Targ. Jon. et Jer.*

Bethel

Bethel, when he was taking his flight to Laban. Tho he had indeed erected an altar at Shechem and called it *El-Elohe-Iſrael.*

This cruel action of Jacob's ſons made Chap. 35. it very unſafe for him to ſtay any longer in thoſe parts. While he was in great perplexity, God ſaid unto him, *Ariſe, go up to Bethel, and dwell there,* which was about twenty miles ſouthward; *and make there an altar unto God, who appeared to thee, when thou fledeſt from the face of Eſau thy brother.* Then Jacob called upon his family, and hired ſervants who lived with him, to prepare themſelves for the ſolemn worſhip of Jehovah, by puting away the ſtrange Gods that might be among them (ſuch as the *Theraphim* ſtolen by Rachel from her father, or any thing of that kind brought from Meſopotamia, or plundered from the Shechemites without his knowledge) and by waſhing their bodies, and changing their garments. *And they gave unto Jacob all the ſtrange Gods, which were in their hand, and the ear-rings* [1] *that were*

[1] Quae vero imagines inveniuntur urbium portis impoſitae, ſi in manu fuerit forma virgae, vel avis, vel pilae, vel gladii, vel coronae, aut annuli; arguuntur eo ad cultum factae, eoque illicitae ſunt ad quaeſtum. Vid. *Maim. De Idol.* c. vii. § 8. Et monilia, quae erant in auribus habitatorum Sychem, in quibus depicta erat imago idolorum ipſius. *Jon. Targ.*

in their ears; either in the ears of the idols, or which were worn by themſelves as amulets, having the effigies of ſome God, or ſymbolical notes, which they fanſied would preſerve them from ſeveral miſchiefs. *And Jacob* after (as ſome think) he had broke theſe in pieces, or melted them, *hid them under the oak* [1], *which was by Shechem.* Tho it took up ſome time to do all this, yet the people of the land did not fall upon Jacob's family, becauſe *the terror of the Lord was upon the cities round about them. So Jacob and all the people who were with him* arrived ſafe at Luz, that is *Bethel, where he built an altar* [2], *and called the place* Elbeth-el; *becauſe God there appeared to him, when he fled from the face of his brother.*

At this time *Deborah, Rebekah's nurſe died.* It is probable that when Jacob went to ſee his father, Rebekah being dead, Deborah was deſirous to live with his wives, who were her country-women; and that her death is here mentioned, to give an account how this oak came by the name of *Allon-bacuth*, that is, *the mournful oak* [3], in after-times. *And God*

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[1] At ille infodit ea ſubter terebinthum. *Vulg.* ὑπὸ τὴν τερέβινθον. LXX. ſub terebintho. *Samarit.*

[2] Ἀπάρας τε τ' ἐντεῦθεν, ἦν Βεθήλοις ἔθυεν. *Joſ. Ant. Jud. L.* i. *c.* 21. § 2.

[3] *Verſe* 1.

appeared

appeared unto Jacob again, and said, Thy name shall not be called any more Jacob [1], from supplanting thy brother, and getting the advantage of him; *but* Israel *shall be thy name*; *and he called his name Israel* [2], that is, *a prince with God:* and added, *I am God almighty*, by which name I blessed Abraham [3], and Isaac blessed thee [4]; *be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins*; and *the land which I gave Abraham, and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him* [5], *in the place where he talked with him.* And *Jacob set up a pillar in the place* to be a monument of the goodness of God, who had there appeared to him, and made him such kind and gracious promises; *a pillar of stone*, which he consecrated to divine service, by pouring a drink offering and oil upon it, and offered up praises to Jehovah, owning that all the blessings he possessed were from him, and paid according to his vow the tenth of all that God had given him [6],

[1] *Chap.* xxviii. 13.
[2] *Chap.* xxxii. 28.
[3] *Chap.* xvii. 1.
[4] *Chap.* xxviii. 3.
[5] Et ascendit ab eo gloria Domini. *Onkelos.* Et ascendit ab eo divina majestas Dei. *Jon. T.*
[6] *Chap.* xxviii. 22.

calling the name of that place, where God ſpake with him, Bethel.

Jacob after ſome time [1] journeying from Bethel travelled towards Hebron, to pay his laſt viſit to his father Iſaac, who was removed thither from Gerar. Upon the road [2], a little way from Ephrath, Rachel fell into labour, which was attended with ſuch difficulty, that tho ſhe was delivered of a ſon, yet ſhe liv'd not long after; *and as her ſoul was departing ſhe* call'd his name *Benoni*, that is, *the ſon of my ſorrow*; which Jacob changed into *Benjamin*, that is, *the ſon of his ſtrength*, or *of his old age*. As a teſtimonial of his great affection for Rachel, Jacob ſet up a pillar over her grave [3]. When the uſual time of mourning was

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[1] Egreſſus autem inde, venit verno tempore ad terram, quae ducit Ephratam. *Vulg.*

[2] Vid. *Cleric. in loc.*

[3] Statuae nomine in lege prohibitae cenſetur ſtructura, ad quam ſe omnes congregant; quamvis id fiat ad ſerviendum Deo vero. Talis enim eſt cultus idolorum. Dictum autem eſt, *neque eriges tibi ſtatuam*, Deut. xvi. 22. Vid. *Maim. De Idol. cap.* vi. § 8.

Statuae nomine in lege prohibitae ſcriptoris noſtri haec ſententia eſt, non ſtatuas quaſvis, ſed ſuperſtitioſas duntaxat, eſſe interdictas; non illas itidem, quae in rei alicujus teſtimonium ponerentur. Qualis illa Jacobi, *Gen.* xxviii. 22. xxxi. 52. *Annot. Voſs.*

Ἀλλα ὥσ]ε σήλη μένει ἐμπεδον, ἢτ' ἐπὶ τύμβῳ
Ἀνέρ⊙ εἰσήκε τεθνηό]⊙, ἠὲ γυναικός.
Hom. Iliad. P. v. 434, 435.

over,

over, *Iſrael*[1] *journeyed, and ſpread his tent beyond the tower of Edgar,* that is, *the tower of the flock.* There Reuben defiled Bilhah, his father's concubine; and tho he thought to have concealed it from him, yet it came to his knowledge, for which it is probable he gave him ſevere rebukes[2], and afterwards deprived him of his birthright[3].

The number of Jacob's children being now completed by the birth of Benjamin, the hiſtorian thought proper here to enumerate them. And they being all born (except Benjamin) before he had the name of Iſrael, they are ſtiled the ſons of *Jacob.* The ſons of *Leah* were *Reuben,* Jacob's firſt-born, *Simeon, Levi, Judah, Iſſachar, Zebulun:* the ſons of *Rachel, Joſeph* and *Benjamin:* the ſons of *Bilhah,* Rachel's handmaid, *Dan* and *Naphtali:* the ſons of *Zilpah,* Leah's handmaid, *Gad* and *Aſher.* After Jacob had reſided with his father ſome time in Hebron, Iſaac died in the hundred and

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[1] This is the firſt time the hiſtorian calls him *Iſrael.* And the Jews tell us that the reaſon, why he now gives him that name, is, becauſe he bore the death of his beloved wife with great patience and ſubmiſſion to the will of God.

[2] Καὶ ἤκουσεν Ἰσραὴλ, καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ. LXX. Et audivit Iſrael, et diſplicuit illi, et dixit, vae forte ex me exierit aliquis degener, &c. *Tar. Jon.*

[3] *Chap.* xlix. 3, 4.

eightieth year of his age, and his ſons Eſau and Jacob buried him.

Chap. 36. To ſhow the accompliſhment of Iſaac's bleſſing [1], the hiſtorian ſets down the marriages of Eſau, and the character of his deſcendants. Eſau took two wives of the daughters of Canaan, and a third of the family of Iſhmael. Theſe went each under ſeveral names, *Baſhemath* [2], called alſo *Adah*; and *Mahalah* [3], called alſo *Baſkemath*; and *Judith* [4], called alſo *Aholibamah*. By *Adah* he had Eliphaz [5], who by Timna his concubine was father of Amalek; and from whom ſprung Teman, Omar, Zepho, Gatam,

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[1] *Gen.* xxvi. 34.

Maimonides aſſigns another reaſon: Enarratio familiarum et ſtirpium filiorum Seir eſt propter certum quoddam praeceptum, *Exod.* xvii. hoc videlicet: Quod Deus praeceperit delere omnem memoriam Amalek (Amalek etenim fuit filius Eliphaz ex Timnah ſorore Lotanis) reliquos vero filios Eſavi non juſſerit interimere. Niſi itaque familiae illae, et particulares ipſarum deſcriptiones fuiſſent conſignatae, omnes pariter fuiſſent interfecti. *Mor. Nev. P.* iii. *c.* 50.

[2] *Beſchem*, h. e. *aroma*. Forte *Hada* poſtea dicta eſt a Rebecca, quod eſſet ſuperba et contumax, nam haec eſt vocis ex Arabiſmo ſignificatio. Vid. *Gen.* xxvi. 35.

[3] Forte prius nomen a *thul*, *dolere*, derivatum, quaſi *infauſtum*; cum haec ſoceris magis placeret, in *Baſhemath* eſt mutatum, quod *aromatum* odor gratus ſit. Vid. *Cleric. in loc.*

[4] *Laudabilis*, et ab altitudine tentorii, quod forte ejuſmodi delectaretur tentorio, *Oholibama* dicta eſt. *Id.*

[5] Ille eſt Eliphaz, ſocius Jobi. *Jon. Targ.*

and

and Kenaz. By *Baſhemath*, Reuel; from whom deſcended Nahath, Zerah, Shammah, and Mizzah. By *Aholibamah*, Jeuſh, Jaalam, and Korah. As Eſau's firſt ſettlement, after parting from his father, was in *Seir*; ſo at his father's death, when he came into Canaan, finding that countrey (wherein himſelf and his brother were but ſojourners) too ſtreight to hold both their families, and having much inlarged his dominions at home, he agreed with Jacob about the diviſion of their paternal eſtate, left him in Hebron, and returned to his ſettlement in Seir; which country had that original name from one of its firſt inhabitants, or conquerors [1], but now was called *Edom*, from Eſau its new conqueror, who bore that name [2], as his poſterity did that of *Edomites*, or *Idumeans*. The deſcendants of Eſau by his three wives were *dukes* [3], heads or rulers of families. The ſame kind of government had been exerciſed in theſe parts before the conqueſts of Eſau; and Seir was the firſt, from whom ſprung the following

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[1] *Verſe* xx.

[2] *Chap.* xxv. 30.

[3] *Alluphe*, h. e. *capita familiarum*. *R. Salom. Jarchi.* Videntur Idumaei hac voce uti hoc ſenſu magis quam Hebraei, apud quos tamen *eleph*, *familiam* ſignificat. *Jud.* vi. *v.* 15. Vid. *Cleric. in loc.*

ſeven

ſeven heads of very conſiderable clans or tribes: Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan. From Zibeon came that Anah, who firſt met and encountered the gigantic people called *Jemim* or *Emim* [1], bordering

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[1] Jam pro corollario libet addere, atque inter ſe conferre varias verſiones vocis *Jemim*; quam licet *mulos* exponat, ut diximus, pars interpretum multo maxima, non defuere tamen, qui multo aliter redderent; quod doceant haec Hieronymi: *Alii putant* Jamim *maria appellata. Iiſdem enim literis ſcribuntur* maria, *quibus et nunc hic ſermo deſcriptus. Et volunt illum, dum paſcit aſinos patris ſui in deſerto, aquarum congregationes reperiſſe, quae juxta idioma linguae Ebreae* maria *nuncupantur, quod ſcilicet ſtagnum repererit, cujus rei inventio in eremo difficilis eſt. Nonnulli putant* aquas calidas *juxta Punicae linguae viciniam, quae Ebreae contermina eſt, hoc vocabulo ſignari.* Inde vulgatus interpres, *Iſte eſt Ana, qui invenit aquas calidas in ſolitudine.* E Chaldaeis unus Onkelos *gigantes* exponit, et Samaritanus *Emaeos.* Septuaginta denique, et Graeci poſteriores Aquila, Symmachus, Theodotion, Ἰαμὶν hic habent, vocem Hebraeam Graecis characteribus utcunque efferre contenti; ut quam aliter reddi poſſe deſperaverint. In his maxime omnium diſplicent, qui *maria* interpretantur. Cum, quia licet iiſdem literis, tamen diverſiſſimis vocalibus ſcribuntur *jemim* et *jammim*, id eſt *maria:* tum quia *jammim* ſive *maria* Hebraeis non dicuntur quaevis aquarum congregationes; ſed vel *maria* proprie dicta, vel *magni lacus*, quales *Tiberiadis* et *Aſphaltites.* Cujuſmodi lacus in deſerto reperiſſe non tanti eſt, ut ab illorum inventione quis potuerit inſigniri, cum hi nemini non pateant. Et qui *calidas aquas*, tanquam ex Punica lingua primi explicârunt, vocalibus nondum adſcriptis, pro *hajemim*, videntur *ehemim* legiſſe, et ſumpſiſſe pro *ehamim* voce Arabica ejuſdem ſoni, quae *aquam calidam* ſonat. Superſunt Samaritanus et Onkelos: quorum ille *Emaeos*, iſte *gigantes.* Inveniſſe hoſtes Hebraea phraſi dicitur, qui incidit, vel etiam qui irruit in illos ex improviſo. Vid. *Boch. Hieroz. P.* i. *L.* ii. *c.* 21. *Wagenſeil* thinks that *emim*,

or,

dering on thoſe parts, and gave them a ſignal defeat. But Eſau's poſterity having by the ſword extended their territories, changed that model of government from heads of tribes to kingly power; which laſted a conſiderable time, *before there reigned any king* [1] *over the children of Iſrael.* The ſucceſſion of theſe kings is as follows, namely: Bela, Jobab, Huſham, Hadad, Samlah, Saul, Baalhanan, and Hadar; who being of different and diſtinct families, altered the ſeat of the government as they ſaw fit. Of theſe nothing remarkable is tranſmited to us, but that *Hadad the ſon of Bedad ſmote Midian in the field of Moab.* The Midianites probably came to invade them; and Ha-

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or, as the ſeventy write it, Ἰαμεὶν, ſignifies an *herb* or *plant*. See his *Annot.* upon *Sota*. I have taken the interpretation to which *Bochart* inclines, as moſt agreeable to the character of the heads of the families, which ſprung from Eſau, who are ſtiled *dukes* and *kings*, and who were to live by the ſword.

[1] Haec verba aliis Moſis non eſſe videntur, aliis contra cenſentibus. Qui Moſis eſſe contendunt, non una eademque ratione haec interpretantur. Sunt, qui velint hunc eſſe ſenſum: *Ante Moſem, qui fuit rex Iſraelis*, quia putant eum *regem in Jeſchurun* vocari, *Deut.* xxxiii. 5. Quod alii rejiciunt, qui opinantur Deum ipſum, non Moſem, in eo Deuteronomii loco *regem* dici. Itaque malunt ſpiritu prophetico haec dixiſſe Moſem, quippe qui norât olim in Iſraele futuros reges, ut liquet ex *Gen.* xvii. 6. Verum non defuerunt, quibus duriſſimum videretur hic vaticinari Moſem; itaque hunc locum inter eos numerandum, qui ab ejus manu non ſunt, exiſtimarent, qua de re egimus in *Diſſ. De auctore Pentateuchi. Cleric. in loc.*

dad

dad marched out and met them in the frontiers of their country, which joined to that of Moab, where he gained a conſiderable victory. While theſe elective kings reigned, there were ſeveral eminent *dukes*, or heads of different families, who perhaps reigned at the ſame time in ſeveral parts of the country; unleſs we will ſuppoſe (as many do) that they now returned to their firſt conſtitution, and kings were laid aſide for ſome time. Thus much for the hiſtory and government of the Edomites, the poſterity of Eſau or Edom.

Chap. 37. To return now to the tranſactions of Jacob and his family: Jacob after Iſaac's death remained in the land of Canaan, in which his father had been a ſojourner. And during his ſtay there, *Joſeph*, being *ſeventeen years old, was feeding the flock with his brethren, and the lad* (who was unexperienced, and for that reaſon likewiſe called a *child* [1]) *was with the ſons of Bilhah, and with the ſons of Zilpah:* becauſe Bilhah was Rachel's handmaid, and might be regarded as his mother, ſince Rachel was now dead; and the ſons of Zilpah might probably be ſuppoſed to have leſs rivalry with him,

[1] *Ver.* 30.

as he was Rachel's ſon. This was rather choſen, than that he ſhould be with the ſons of Leah; who might be thought to envy him, on account of his father's more peculiar regard to him. He early diſcovered a diſpoſition to virtue, and remarked the irregularities of his brethren, and reported them to his father; which, added to his being Rachel's ſon after long barreneſs, and the comfort of his old age (Benjamin not being yet grown up to give any proof of his future worth) ſo indeared him to the good old man, that he could not forbear diſcovering a peculiar degree of affection for him, and diſtinguiſhing him by the gaiety and coſtlineſs of his dreſs [1]. This drew upon him the ill-will

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[1] Fecitque ei tunicam polymitam. *Vulg. Onk.* χιτῶνα ποικίλον. LXX. tunicam verſicolorem. *Samarit.* tunicam ſericeam. *Verſ. Arab.* tunicam fimbriatam. *Syr. Verſ.* tunicam figuratam. *Jon. Targ. Paſſim. Heb.* tunicam fruſtorum, id eſt, variis particulis diverſorum colorum conſutam. Alii volunt *paſſim* vocari, non areolas variorum colorum, ſed ea, quae Graeci vocant πέζας et περιπέζια, hoc eſt limbos et inſtitas, quibus orae veſtium ornarenrur. Sunt denique, qui exiſtimant manicatam et talarem tunicam intelligi, quia *pas* Chaldaeis *volam manus* et *plantam pedis* ſonat; ſic eſſet tunica, cujus ora infima ad pedes uſque prolaberetur, et manicae ad manus uſque promiſſae eſſent. Vid. *Braun. De veſtitu Sacerd. Hebr. Lib.* i. *c.* 17. *Cleric.*

of

of his brethren, who looked upon him with an envious eye, and would hardly treat him with the leaſt civility. They had long before been diſguſted by certain dreams, which, tho they could not be interpreted otherwiſe, than as preſages of his future ſuperior greatneſs, he however in perfect innocence and ſimplicity communicated to them. The moſt remarkable of his dreams were the two following [a], one of which was thus: *Behold we were binding ſheaves in the field, and lo, my ſheaf aroſe, and ſtood upright, and your ſheaves ſtood round about, and made obeiſance to my ſheaf.* They took this to ſignify, that he would ſome time or other

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[a] Et illa [influentia] cauſſa eſt ſomniorum verorum et prophetiae, quae a ſe invicem differunt in multitudine, non vero ſpecie. *Si fuerit propheta inter vos, ego Dominus* bammareh, *in viſione me notum facio ipſi*; bachalom, *in ſomnio loquor cum ipſo. Num.* xii. 6. *Mor. Nev. P.* ii. *c.* 36. Vid. *Job* xxxiii. 14, 15. *Gen.* xx. 3, 6, 7. Ἐκπεμφθεὶς μετὰ τῶν ἀδελφῶν ὑπὸ τοῦ πατρὸς ἐπὶ συλλογὴν τῶν καρπῶν, θέρους ἀκμάζοντος, ὁρᾷ πολὺ τῶν κατὰ τὴν συνήθειαν ἐπιφοιτώντων καὶ τὰς ὕπνους ὀνειράτων διαφέρουσαν ὄψιν, ἥνπερ ἐγερθεὶς τοῖς ἀδελφοῖς ἐξέθετο, λέγων, ἰδεῖν ἐπὶ τῆς παρελθούσης νυκτὸς, τὸ μὲν αὐτὸ δράγμα τῶν πυρῶν ἠρεμεῖν ἐφ' ᾧ κατέθηκε τόπου· τὰ δὲ ἐκείνων προστρέποντα προσκυνεῖν αὐτὸ, καθάπερ οἱ δῆλοι τοὺς δεσπότας. *Joſ. Ant. Jud. L.* ii. *c.* 2. § 2. Τῷ δὲ παρ' αὐτῶν φθόνῳ προσφιλονεικήσαν τὸ θεῖον, δευτέραν ὄψιν ἐπιπέμπει τῷ Ἰωσήπῳ πολὺ τῆς προτέρας θαυμασιωτέραν. Τὸν γὰρ ἥλιον ἔδοξε, τὴν σελήνην παραλαβόντα καὶ τοὺς λοιποὺς ἀστέρας, ἐπὶ τ γῆν κατελθεῖν, καὶ προσκυνεῖν αὐτόν. *Ibid.* § 3.

arrive

arrive at a power over them, even to a degree like that of princes over their ſubjects: *and they hated him yet the more.* His ſecond dream, which he told his brethren, confirmed the former, by repeating the ſame thing under different figures; but was more comprehenſive, as relating to his father, as well as his brethren. *Behold*, ſaid he, *the ſun, and the moon, and the eleven ſtars made obeiſance to me.* The impreſſion of it upon his mind was ſo ſtrong, that he could not be eaſy, till he had acquainted his father with it. Jacob, to prevent any preſent conceit in Joſeph, or growing reſentment in his brethren, gave the lad this gentle rebuke: *What is this dream, that thou haſt dreamed? Shall I, and thy mother, and thy brethren indeed come to bow down ourſelves to thee to the earth?* But being no ſtranger to ſuch kind of extraordinary impreſſions, and having a juſt opinion of the virtuous diſpoſition of his ſon, he could not but reflect on Joſeph's dreams, which pointed to the ſame thing under different images: while the malice of his ſons ripened into a deſigned revenge againſt Joſeph, which they executed in the following manner. The increaſe of Jacob's flocks made it neceſſary to inlarge the paſture, and frequent removals to find freſh. This occaſioned his ſons to go with the flocks,

as

as far as Shechem, where Jacob had made a purchaſe. Jacob, knowing that that they were among thoſe, whom ſome time ago they had greatly provoked by an inſtance of barbarous cruelty, and having had probably no intelligence of them a good while, ſends Joſeph to get information of their welfare. Joſeph by the direction of a man [1], who met him wandering in the field, found them in Dothan. When his brethren *ſaw him afar off, even before he came near unto them, they conſpired againſt him to ſlay him*, ſaying: *Behold*, this maſter of dreams approaches; *come now, let us ſlay him, and caſt him into ſome pit, and we will ſay* to our father, *ſome evil beaſt hath devoured him, and we ſhall ſee what will become of his dreams.* But Reuben the eldeſt diſſuaded them from killing him, telling them they might gain their end as well by throwing him into a neighbouring pit. This advice Reuben gave, intending privately to reſcue him afterward, which carried in it the appearance of

[1] Et invenit eum Gabriel in ſimilitudine viri. *Jon. Targ.* Obſerva autem convenientiam verborum illorum de Hagare, *Et invenit eam angelus Domini ad fontem aquarum*, cum iis, quae de Joſepho legimus, *Et invenit eum vir, et ecce oberrabat in agro*; quae omnia *Medraſchoth* concorditer de angelo explicant. *Mor. Nev. P.* ii. *c.* 42.

huma-

humanity; but might alſo be deſigned to ingratiate himſelf with his father, whoſe diſpleaſure he had juſtly incured by a former miſcarriage [1]. This counſel was complied with, and no ſooner did Joſeph come up to them, but they ſtript him of his fine coat, and *took him, and caſt him into a pit*, which was then empty of water; it being uſual in thoſe countrys to dig pits to hold rain-water for their cattle, when they could not find a ſpring, or were near no river. After this *they ſat down to eat bread*, when lifting up their eyes they beheld a company (for in thoſe eaſtern countries perſons dared not to travel alone thro the deſarts, leſt they ſhould meet with robers, or wild beaſts) conſiſting of Medanites, Iſhmaelites, and Midianites [2], who came by the way of Gilead, *with their camels* (the moſt proper beaſts for carriage in thoſe places, ſince they could travel a great way without drink) *bearing* ſtorax [3], reſin, and

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[1] *Chap.* xxxv. 22.

[2] Ut ut ſit, merito camelos propheta deſcribit venientes ex *Madian* et *Epha*, cum nullibi ſint frequentiores, quam in *Madianitide*. Vid. *Boch. Hieroz. P.* i. *L.* ii *c.* 3.

[3] Cur *Aquila* maxime placeat, qui *ſtoracem* reddidit, plures habeo rationes. Quarum prima haec eſto, quod in Syria ſtorax abunde provenit. Secundo, merito cenſetur ſtorax inter laudatiſſimos terrae fructus, cum ejus uſum medici

myrrh, *going to carry them down to Egypt. Judah*, upon this occaſion, *ſaid to his brethren, What profit is it if we ſlay our brother*, by leting him die in the pit, *and conceal his blood*, tho we ſhould be able to keep his murder ſecret, which is not eaſy to do? *Come, let us ſell him to the Iſhmaelites, and let not our hand be upon him, for he is our brother.* This was agreed to, and a bargain made for him, for twenty pieces of ſilver [1] *and they brought Joſeph into Egypt.* Reuben, who was abſent, when Joſeph was ſold (probably contriving ſome way to get him out of the pit) privately returned thither; and not finding him there rent his clothes, and coming to his brethren expreſſed the utmoſt diſtreſs: *The child is not, and I, whither ſhall I go?* who am the eldeſt, and who ſhould conſequently have taken the greateſt care of him? But they ſoon perſuaded him, after they had related all that

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dici inter aromata maxime commendent. Tertio, ut hic Iſmaëlitae, ſic apud *Plinium* Arabes ex Syria revehunt ſtyracem, &c. *Idem P.* ii. *L.* iv. *c.* 12.

[1] Εἴκοσι χρυσῶν. LXX. μνῶν εἴκοσι. *Joſ. Ant. Jud. L.* ii. *c.* 3. But the *Hebrew*, and other verſions, make it *twenty pieces of ſilver*; and ſince moſt interpreters explain a piece of ſilver to be a ſicle, which weighed half an ounce, twenty pieces of ſilver muſt amount to ten ounces of pure ſilver. The reaſon why ſo ſmall a price was demanded, probably was, that the Midianites might the ſooner come to an agreement.

had

had paſſed, to come into their project of concealing the matter from their father. To effect this, killing a kid of the goats, they took Joſeph's coat of many colours, and diped it in the blood, and by meſſengers ſent it to their father; who, as if it had been found by chance, aſked him, whether it was his ſon's coat, or not. It is, replied Jacob, my ſon's coat, ſome wild beaſt without doubt has devoured him. Then he rent his clothes, and put on ſackcloth, *and mourned for his ſon many days*; probably beyond the ordinary time of mourning. And when *all his ſons and daughters roſe up to comfort him*, he was inconſolable, and ſaid, *I will go down into the grave* [1] *unto my ſon, mourning: Thus his father wept for him.* The event in reference to Joſeph was, that the merchants ſold him in Egypt *to Potiphar, an officer of Pharaoh, and captain of the guard* [2].

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[1] Vid. *Cleric. in loc.*

[2] Heb. *ſeris*, quam vocem σπάδων et eunuchum vertunt οἱ LXX. et *Vulg.* nec dubium quin caſtratum quandoque ſignificet, ut liquet ex *Eſai.* LVI. 3, 4. 5. Notum etiam eſt apud orientis reges frequentes fuiſſe eunuchos, quos primum gynaeceis praefecerunt, deinde etiam omnis generis honoribus ornārunt. Hinc puto factum, ut ea vox tralatitio ſignificatu *aulicum* et *praefectum regium*, quamquam minime exſectum ſignificaret; Potiphar certe, qui uxorem habuit, vir fuiſſe videtur. Hinc Onkelos *ſeris* interpretatur *rabba*, quae vox *magnatem* ſignificat, eique plerique aſſentiuntur Intt. *Cleric.*

Chap. 38. But leaving Joſeph for a while in his ſervitude in Egypt, I ſhall relate ſome remarkable tranſactions of Judah, who was Jacob's fourth ſon, and born to him, when he was eighty eight years old [1]. Some time after Jacob's return from Meſopotamia into Canaan, Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name was *Hirah*, with whom he contracted a friendſhip, and ſeeing there a daughter of a certain Canaanite, whoſe name was *Shuah* [2], fell in love with her, and married her [3], when he was about thirteen years of age. By her he had three ſons, Er, Onan, and Shelah. Judah diſpoſed of Er, the eldeſt, in marriage to one whoſe name was *Tamar*. But he was of ſo profligate a life, that *Jehovah* ſuddenly cut him off by ſome unuſual ſtroke, before he had any children by her. Judah then (according to the cuſtom of thoſe times) married her to Onan, his ſecond ſon. But he knowing

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[1] See *Ainſworth*.

[2] Et proſelytam reddidit eam, et ingreſſus eſt ad eam. *Jon. Targ.*

[3] The manner in which the hiſtorian tells this ſtory, renders it probable, that Judah had not the conſent of his father, which is alſo confirmed by his marrying ſo young; and when two of his ſons periſhed thro the folly of youth (as he apprehended) Judah could not but be ſenſible of his own ill conduct.

that

that his firſt-born by her would not be looked upon as his, but his brother's; nor inherit his, but his brother's eſtate; tho the following children would, if the eldeſt lived: he reſolved to have no children by her, and took a method to prevent raiſing up ſeed to his brother[1]. This, when a promiſe was made to the family of Abraham, that *his ſeed ſhould be as the ſtars of heaven for multitude*, ſo *diſpleaſed the Lord, that he ſlew him alſo*[2]. Tamar was then to be married to Shelah, the third ſon; but Judah apprehending that his two other ſons periſhed thro their youthful folly, and that Shelah was too young to perform this contract, deſired her to ſtay, *and remain a widow at her father's houſe*, till he was grown up to years of greater diſcretion: *Leſt*, ſais he, *peradventure he die alſo.* After ſome years *the daughter of Shuah, Judah's wife, died*, and when the uſual time of mourning for her was ended, Judah went up to Timnath, not far from Adullam, with his friend Hirah, unto his ſheep-ſhearers. Tamar heard of it, and whether thro an impatient deſire of bearing children in that family, to which

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[1] Ne liberi fratris nomine naſcerentur. *Vulg.* Ut non ſuſcitaret filios de nomine fratris. *Jon. Targ.*

[2] Itaque abbreviavit etiam dies ejus. *Jon. Targ.*

ſuch bleſſings were annexed; or whether out of revenge upon Judah, for being worſe than his word in detaining Shelah from her, after he had arrived to man's eſtate; or both; ſhe contrived to gain her deſign in the following unlawful manner. *She put off her widow's garments* (in which, it ſeems, ſuch perſons continued, till they were married to the next brother) that ſhe might not be known, *and covered herſelf with a veil*, as all the women did in the eaſtern countries, when they went abroad, and muffling her face with it, that ſhe might not be diſcovered, ſat in a public place[1] where every body might ſee her, by the way to Timnath, in the manner of an harlot. This ſhe did, in hopes that ei-

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[1] *Bephethach Henajim. Heb.* Sedit in bivio itineris, quod ducit Thamnam. *Vulg.* Καὶ ἐκάθισε πρὸς ταῖς πυλαις Αἰναν. LXX. Ad portam Aenaim. *Samarit.* Ac ſedit in loco perſpicuo ſecus viam Temnath. *Arab. verſ.* Et ſedit in diviſione viarum, ad quam omnes fontes reſpiciunt, quae eſt in ſemita Timnath. *Jon. Targ.* Alii vocem *Henajim* appellativum, alii nomen proprium eſſe cenſent. Et illorum quidem nonnulli interpretantur locum, in quo eſſent *hainim*, hoc eſt, *gemini fontes*. *Onk.* Alii vertunt ad verbum *apertionem oculorum*, et biviũm, aut compitum; ita hariolantur dici, quod viator oculos in eo aperiat oportet, ut videat qua via ſit perrecturus. At cum merae ſint hariolationes, praeſtat ſimplicius, et uſui linguae convenientius, *de porta* oppiduli alicujus, quod dictum *Henajim*, forte propter geminos fontes, qui in eo erant, intelligere; unde ſimpliciter is locus *Henajim* dicitur, *v.* 21. Ita LXX. πρὸς ταῖς πύλαις Αἰναν. Vid. *Cleric. in loc.*

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ther Shelah (whom ſhe preſumed Judah would carry along with him) or Judah himſelf, in return from their ſheep-ſhearing feaſt, might be inticed. The ſtratagem ſucceeded, and Judah agreed with her (taking her to be an harlot, ſince ſhe had covered her face) for a kid, and till he ſhould ſend it, conſented to leave her his ſeal-ring, his bracelets [1], and his walking ſtaff, which ſhe demanded. Theſe ſhe intended to keep, that by ſome or other of them it might certainly be known who was the father, if ſhe proved with child. She afterwards retired to her father's houſe, laying off her veil, which it was not uſual to wear within doors, and cloathing herſelf again like a widow. Judah ſent the kid by his friend Hirah, who upon the ſtricteſt inquiry could not find that there was any harlot in that place, and therefore returned to Judah, and told him that his pledges were loſt. Judah thought it better to loſe them, than his reputation, by making any further ſearches after a perſon of her character; only he deſired his friend to be a witneſs, that he had performed his

[1] *Uphethilica. Heb.* Et ſudarium tuum. *Onkelos.* Καὶ τὸν ὁρμίσκον. LXX. Et armillam. *Vulg.* Καὶ ςρεπτόν σε. *Aquila.* Vid. *Schol. Vatic.* Forte fuit faſcia, qua cinctus erat. Vid. *Cleric.*

agreement of ſending a kid, that he might not lie under any ſuſpicion of having offered violence to her. At the end of three months Tamar was diſcovered to be with child, and when Judah heard of it, he was ſo inraged at the diſgrace ſhe had brought upon the family, that he reſolved ſhe ſhould, after her delivery, be publicly [1] burnt as an adultereſs. But it was a ſad mortification to him, that the ſignet, and girdle, and ſtaff, which were his own pledges, proved himſelf to be the father. He then confeſſed, that tho his daughter-in-law had been guilty of a criminal action; yet he had been highly blameable in breaking his ingagements to her, and not giving to her Shelah his ſon. Tamar was releaſed, and in the opinion of ſome remained in perpetual widowhood, however *he* [Judah] *knew her again no more.* She proved to have twins, and at

[1] Some think *burning* was the puniſhment for adultery in thoſe days. Others think the puniſhment depended on the will of the ſupreme governour, whoſoever he was: whom ſome alſo take to have been Judah himſelf, as chief in his own family; and that he was ſo ſevere againſt her, becauſe ſhe had diſgraced his family. But there are thoſe, who think by burning is meant no more but branding her in the forehead, to denote her to be an harlot. See *Selden De jure nat. et gent. L.* vii. *c.* 5. If Judah did mean burning her at a ſtake (as we now ſpeak) it was a puniſhment not then commonly uſed, but inflicted *ex lege aliqua ſingulari. Seld. Ux. Hebr. L.* iii. *c.* 12. Thus *Patrick.*

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the birth one of the children puting forth his hand firſt, the midwife by tying a ſcarlet thread upon it, marked him for the elder ſon; but however the other contrary to expectation was born firſt, breaking his way, as it were, before his brother, on which account he was called *Pharez*, i. e. *a breach* or *eruption*; and the other *Zarah*, i. e. *firſt riſing* or *appearance.*

To return to the hiſtory of Joſeph, whom we left in Egypt, a ſlave to Potiphar [1] captain of the guard: Such remarkable ſucceſs attended the ſervice of Joſeph, that his maſter ſoon diſcovered him to be an extraordinary perſon, and by degrees advanced him to the higheſt place of truſt in his family, taking him firſt to wait upon himſelf, and afterward to manage all his houſhold affairs, and at laſt commited the ſtewardſhip of his whole eſtate to him, with ſuch an intire Chap. 39.

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[1] *Schar hatabachim. Hebr.* Ὁ ἀρχιμάγειρος. LXX. praefectus coquorum. *Samarit. Aben Eſra, Prov.* ix. 2. ſcribit *tabach* pro diverſa punctatione, in lingua Arabica eſſe *mactare* vel *coquere. Buxt.* Princeps exercitus. *Vulg.* Magiſter militum. *Onk.* Quia *tabach, occidere*, ſimpliciter, non culinae cauſa, ſignificat. *Pſ.* xxxvii. 14. Φυλακῇ, παρὰ τῷ ἀρχιδεσμοφυλάκει εἰς τό. *Mſ. Alex.* al. φυλ. παρὰ τῷ δεσμοφύλακι. *Cap.* XL. 3. Princeps militum. *Syr. ver. Jer.* xxxix. 9. *Dan.* ii. 14. 2 *Kings* xxv. 8. Ὁ ἀρχιδεσμώτης. LXX. *Gen.* XL. 4.

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confidence in his prudence and fidelity, that he minded nothing himself, but only to injoy what he had without any care or trouble. *And the Lord bleſſed the Egyptian's houſe for Joſeph's ſake, and the bleſſing of the Lord was upon all that he had, in his houſe, and in the field.* This happy ſituation of Joſeph was not of long continuance; for he being young, about the age of twenty one, and a goodly perſon, Potiphar's wife fell in love with him, and tempted him to lewdneſs with her, little doubting a perſon in his ſtation could ever reſiſt ſuch an offer. But Joſeph, upon her firſt motion, beged her not to put him upon ſo great a wickedneſs againſt ſo kind a maſter, who ſo entirely truſted in his integrity; and which could not be commited without the higheſt offence to God. Joſeph perceiving this denial ſerved only to increaſe her ſolicitations, avoided, as much as was poſſible, her converſation, eſpecially when ſhe was alone. Upon a certain day having a favourable opportunity, when *Joſeph* came *into the houſe to do his buſineſs* [1], *and none of the men of the houſe were within,* in that part of the houſe where he was, ſhe attacked him with violence, ſeiſing him

[1] Et ingreſſus eſt in domum, ut inveſtigaret ſcripturas rationis ſuae. *Onk. Jon. T.*

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by his garment ; but Joſeph broke looſe from her, and rather than not get free, left his garment in her hand, and fled. Her diſappointment, and the fear ſhe had of being diſcovered, made her immediately reſolve to be beforehand with Joſeph, and at once to ſecure herſelf and be revenged upon him. Accordingly ſhe cried out for help, and when her ſervants came : See, ſaid ſhe, what an Hebrew Potiphar has introduced, ſure he did it to abuſe us ; for he had the impudence violently to attempt my chaſtity, but upon my ſhrieking he fled, leaving his garment with me, which I ſhall take care to lay up, till his lord return. When Potiphar came home, ſhe told the ſtory with ſuch art of female paſſion, and reflection upon his prudence, in repoſing ſo great a truſt in a wretch of ſuch wicked diſpoſitions, as inraged him againſt Joſeph ſo far, that he would not ſuffer him to ſay any thing in his own defenſe (tho many things might have been offered to have proved his innocence) but hurried him to the king's dungeon, where he continued. Joſeph perhaps found means

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[1] Qui, relicto in manu ejus pallio, fugit. *Vulg.* Pro *bebigdo* in ſingulari, eſt in Samaritico *bigdau* in plurali, et ſic LXX. ἱμάτια. veſtimenta. *Onk.* At ipſe relinquens tunicam ſuam in manu ejus, exivit ad plateam. *Arab. ver.*

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to acquaint his maſter with the truth, or he might otherwiſe ſuſpect it, for which reaſon he proceeded no further againſt him; however, to ſave his wife's credit, he let him lie in priſon. The favour of the Lord attended him there, and his virtues could not be long concealed; for the under-keeper of the priſon, convinced of his innocency, intruſted him with the care and management of all the priſoners; *and what he did, the Lord made to proſper.*

Chap. 40. It happened, during the time of Joſeph's impriſonment, that two officers of the king's houſhold, the *principal butler* or *cup-bearer* to the king, and the *chief baker*, were for ſome miſdemeanors [1] put into cuſtody in the ſame priſon where Joſeph was, of which Potiphar had the chief command. Potiphar gave them in charge to Joſeph, whoſe innocence he was now convinced of, and ordered him to attend them, and ſupply them with every thing which was neceſſary. Under this confinement they continued about a year. Each of them one night had a remarkable dream, exactly anſwering to

[1] Peccaverunt princeps pincernarum regis Aegypti, et princeps piſtorum, et conſilium inierunt, ut injicerent venenum mortale in cibum et potum ejus, ut occiderent dominum ſuum, regem Aegypti. *Jon. T.*

what

what in a little time would respectively befal them. Joseph coming next morning to visit them, and finding them sad [r], asked them the reason of it. They told him, that they had each dream'd a dream of so particular a nature, seeming to carry in them an intimation of some considerable change in their condition, that they could not but be concerned they had no opportunity of consulting any magician for the interpretation of them. Joseph replied, *Do not interpretations belong to God* [s]*? tell me them I pray you.* Their great opinion of Joseph's wisdom in other respects made them ready to try, what he could do in the present affair. The cupbearer therefore began: *In my dream, behold, a vine was before me with three branches. And I saw them bud, blossom, and cluster into ripe grapes fit to be gathered. And I stood in the king's presence with the royal cup in my hand, into which I pressed the grapes, presenting Pharaoh with the wine.* The interpreta-

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[r] *Zehaphim. Heb.* tristes. *Vulg.* Καὶ ἦσαν τεταραγμένοι. LXX. ἐμβεβασσόμενοι. *Aq.* σκυθρωποί. *Sym.* et ecce turbati erant. *Samar.*

[s] Ἦ γὰρ ὀνειροπόλον, ἢ γάρ τ' ὄναρ ἐκ Διός ἐστιν. *Hom. Iliad.* A. *v.* 63. *Gen.* xxxi. 24. Μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται. ἀνθρώπων μὲν ἀδηνὶ προσκέεται ἡ τέχνη, τῶν δὲ θεῶν μέλεξτέροισι. *Herod. L.* ii. *c.* 83. *edit. Gronov.*

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tion, replied Joſeph, is this: The three branches are three days, and in that ſpace of time you ſhall be reſtored to your office, and wait upon the king, as you formerly have done. And when the event ſhall evidence the truth of my interpretation, of which I am fully aſſured in my own mind, I aſk no other reward of you, but that you will mention me to Pharaoh, and get me delivered from this impriſonment. *For indeed I was ſtolen away out of Hebron, the land of the Hebrews; and here alſo have I done nothing, that they ſhould put me into the dungeon.* The chief baker hearing ſo favourable an interpretation of the butler's dream, related to Joſeph his own. *I had*, ſais he, *three white baskets on my head. And in the uppermoſt basket there was of all manner of baked meats for Pharaoh, and the birds did eat them out of the basket upon my head.* The interpretation, anſwered Joſeph, is this: The three baſkets are three days; in which ſpace of time Pharaoh ſhall order thy name to be reckoned [1], but ſhall then

[1] Phraſis, qua Moſes utitur, *ferre* vel *tollere caput*, cenſere, vel luſtrare, ac numerum inire ſignificat. *Ex.* xxx. 12. *Num.* i. 49. Hoc ergo vult: cum Pharao ſervorum ſuorum numerum inibit, nomen tuum legetur; unde habet *Onkelos*, recordabitur tui: μνησθήσεται σου. LXX. recordabitur miniſterii tui. *Vulg.* quibus ſenſus utcunque

then command it to be ſtruck out, and thyſelf to be hanged on a tree, where the birds of prey ſhall eat thy fleſh. Every thing came to paſs as Joſeph had foretold it. For on the third day after, being either the day on which Pharoah was born [2], or the day on which he came to the crown, the king *made a feaſt unto all his ſervants*, when the names of the court-officers were called over, and they were either continued in, or ſtruck out of the liſt. The cupbearer, whether his crime was leſs, or the proof of it not ſo evident, or he had better friends to intercede for him, was reſtored to his place; but the head baker was condemned and executed, *as Joſeph had interpreted to them. Yet did not the chief butler remember Joſeph, but forgat him.*

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cunque exprimitur, non vis vocis. Videtur autem ille cenſus aulicorum regis Aegypti paulo ante ejus diem natalem initus, quo tempore forte volebat carceres aperire, ſaltem minus nocentibus; quod apud multos populos ſolennium faſtorum tempore fieri ſolebat. Igitur dum vinctorum cauſas cognoſcit Pharao, horum alteri ignovit, alterum capite damnavit. Vid. *Cleric.*

[2] Ἡμέρᾳ δὲ ἀπασέων μάλιϛα ἐκείνῳ τιμᾶν νομίζουϛι, τῇ ἔϕυϛο γενέϑλη. *Herod. L.* i. *c.* 133 Φυλάξασα δὲ ἡ ἀνδρεία τὴν ἐωϑινὴν ἔξοδον βασιλήιον δεῖπνον προϊδέμενον· τοῦϑο δὲ τὸ δεῖπνον παρασκευάζεται ἅπαξ τοῦ ἐνιαυτοῦ, ἡμέρῃ τῇ γενέϑλῃ βασιλεύς, *L.* ix. *c.* 109. Vid. *Grot. in Matt.* xiv. 6.

Providence [1] however made way for his deliverance at the end of two years, in the following manner. God designing to bring a famine of seven years upon those idolatrous countrys, gave Pharaoh notice of it by two extraordinary dreams. The first was this: *The king one night thought he stood by the river* [2], *when there came out of it* [3] *seven beautiful and fat kine, and they fed in a meadow* [4]. *And seven other kine came up after them out of the river, ill-favoured and lean, and stood by the other upon the brink of the river.*

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[1] Ὁ Θεὸς ἀπήλυσε τῆς εἱρκτῆς, παιδίσκῃ αὐτῷ τινὶ ἀπαλλαγὴν μηχανησάμενος. *Joseph. Ant. Jud. L.* ii. *cap.* v. § 4.

[2] Hebraeum nomen *hajeor* non tam *flumen* sonat, quam διῶρυγα rivum, seu alveum ex flumine deductum; quales ex Nilo multos deduci, nemo est qui nesciat. *Boch. Hieroz. P.* i. *l.* ii. *cap.* 41.

[3] Δοκέουσί μοι Αἰγυπτίων οἱ ἔνερθε τῆς λίμνης τῆς Μοίριος, οἰκέοντες τά τε ἄλλα χωρία, καὶ τὸ καλεόμενον Δέλτα, ἦν ὅπω ἡ χώρη αὕτη κατὰ λόγον ἐπιδιδοῖ ἐς ὕψος, καὶ τὸ ὅμοιον ἀποδιδοῖ ἐς αὔξησιν, μὴ κατακλύζοντος αὐτῶν τὸν Νείλου, πείσεσθαι τὸν παντα χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι, τό κοτε αὐτοὶ Ἕλληνας ἔφασαν πείσεσθαι πυθόμενοι γὰρ ὡς ὕεται πᾶσα ἡ χώρη τῶν Ἑλλήνων, ἀλλ' ἐ ποταμοῖσι ἄρδεται, καθάπερ ἡ σφετέρη, ἔφασαν Ἕλληνας ψευδένεας κεῖνε ἐλπίδος μεγάλης, κακῶς πεινήσειν. *Herod. L.* ii. *c.* 13. Vid. *Plin. L.* v. *cap.* 9. et *L.* xviii. *cap* 10.

[4] *Baachu. Heb.* in locis palustribus. *Vulg.* Ἐν τῷ ἄχει. LXX. in prato. *Onk.* in carectis *Samarit.*. Intelligitur herba, quae ad fluviorum ripas crescit, qualis est juncus, aliaeque similes. *Job* viii. 11. An adolescet juncus absque coeno, aut crescet *achu*, id est, *carex* sine aqua? Vid. *Bochart. Hieroz. P.* i. *l.* ii. *cap.* 41.

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The ill-favoured and lean eat up the seven well-favoured and fat kine, and Pharaoh awoke. The second dream was as follows. *He thought he saw seven ears of corn springing from one stalk, full and good. These he saw devoured by seven other thin ears, and blasted with the east-wind*[1], *which sprung up after them.* Then Pharaoh awoke, but the dream continued to run in his mind. Therefore *in the morning his spirit was troubled*[2], and he could not rest satisfied, till he understood the meaning of these dreams. He therefore sent for all the magicians[3] and wise men of Egypt, and told them his dreams; *but there was no one who could interpret*

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[1] *Kadim. Heb.* percussae uredine. *Vulg. Onk.* ἀνεμόφθοροι, LXX. adustae vento. *Samarit.* percussae vento orientali. *Jon. T.* vento meridionali. *Vers. Arab.* Vox *kadim* ambigua est, nam cum propria significatione *orientalem ventum* sonet, pro *australi* quandoque sumitur, ut ostendit *S. Bochartus, Hieroz. P.* ii. *l.* i. *c.* 15. Alibi etiam in scriptura quasi ventus adurens describitur. *Ezek.* xvii. 10. xix. 12. Vid. *Cleric.*

[2] Ἀχθόμενος οὖν ἐπὶ τοῖς ἑωραμένοις, καὶ γὰρ ἐδόκει σκυθρωπὰ ταῦτ' αὐτῷ. *Jos. Ant. Jud. l.* ii. *cap* 5. § 4. Ἀπορούμενον δ' ἐκέινων, ἔτι μᾶλλον ὁ βασιλεὺς ἐταράττετο. *Ibid. Vattiphahem rucho,* et contritus est spiritus ejus: pavore perterritus. *Vulg.* Ἐταράχθη ἡ ψυχὴ αὐτοῦ. LXX. Conturbatus est spiritus ejus. *Samarit.* Exagitatus est spiritus Pharaonis. *Syr. Vers.*

[3] *Chartumim* deduci potest ex *chavar* videre, et *tum* claudere. Clausa enim et ignota aliis hominibus videre seu scire existimabantur magi aut harioli. Vid. *Cleric. Boch. Hieroz. P.* ii. *L.* iv. *c.* 18.

them unto Pharaoh. This brought Joſeph to the remembrance of the chief butler. He goes therefore to the king, and told him, that when he and the chief baker were under his diſpleaſure, and put in ward in the captain of the guard's houſe, each dreamed a dream in one night, which a young Hebrew, ſervant to the captain of the guard, interpreted exactly according to the event. Pharaoh ordered him immediately to be ſent for. And Joſeph, when he was ſhaved [1], and had changed his raiment, was introduced into the preſence of the king. Pharaoh acquainting him with the character his cup-bearer had given him, aſked him whether he could interpret his dreams, which had puzzled all his magicians and wiſe men. Joſeph, with the modeſty which became a religious man, replied, *It is not in me* [2]. *God ſhall give Pharaoh*

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[1] Vid. *Herod. Lib.* ii. *cap.* 36, 37.

[2] An ſine Deo fauſtum reſponſum editur Pharaoni? Haec interrogatione expreſſimus (licet nullum ejus ſit in hebraicis indicium) quam res ipſa requirit. Indicat Joſephus mirum non eſſe, Pharaoni ab Aegyptiis ſapientibus fauſtum nullum editum reſponſum, qui ſine Deo nimirum vero eſſent. Idem eſt reſponſum, quo Daniel Nabuchodonoſoro ſatisfacit. *Cap.* ii. *verſ.* 27, 28. *Arcanum, de quo rex quaerit, ſapientes, aſtrologi, occultorum interpretes, divini revelare nequeunt regi; ſed Deus eſt in coelo revelans arcana,* &c. Senſus, quem modo tradidimus, lectione *Samaritici*

Pharaoh an anſwer of peace. And when the king had related to him his two dreams, Joſeph anſwered: *God hath ſhewed Pharaoh, what he is about to do.* The two dreams denote one and the ſame thing. The *ſeven fat kine* and *the ſeven lean ones*, the *ſeven plump ears of corn* and the *ſeven blaſted ones*, ſignify *ſeven years of plenty* to come in Egypt; and afterward *ſeven years* of *exceeding ſcarcity and famine* immediately to ſucceed them: moreover, that (unleſs a prudent proviſion be made) the firſt ſeven years will not be ſufficient to ſupply the ſcarcity of the ſeven following ones, as is plainly ſignified by the lean kine devouring the fat ones without any manner of advantage to themſelves, and the thin ears the ſeven good ears. *And for that the dream was doubled unto Pharaoh twice, it is becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſs.* When the king

maritici codicis, qui interrogationem negatione expreſſit, fulcitur; habet enim, *bilhade elohim lo jehaneh*, ſine Deo non reſpondebitur. Ita et legerunt. LXX. Ἄνευ Θεοῦ ἐκ ἀποκριθήσεται τὸ σωτήριον Φαραώ. Si negativa particula *lo* fuit in exemplari, quo exſcriptor *Samaritanus* uſus eſt, aut iis, ex quibus verterunt LXX. varia haec erit lectio, quae cum noſtro ſenſu coincidet. Sin vero ita emendandum rati ſunt in ſuis codicibus, conjectura ducti, de ſenſu loci idem ac nos ſenſerunt. *Cleric.*

[1] Καὶ πυθομένου [τοῦ βασιλέως] τίνα καὶ τηλικοῦτον ἂν προσκοινουμήσειεν ἐν τοῖς τῆς εὐετηρίας καιροῖς τὰ περὶ τὴν μέλλουσαν, ὡς ἂν ἐλαφρίσεται γίνοιτο τὰ τῆς ἀφορίας, &c. *Joſ. Ant. Jud. L.* ii. *c.* 5. § 7.

aſked him his opinion (as probably he did) what method would be the moſt proper to improve this divine notice: Joſeph replied: *Let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt*, and let that chief ruler appoint officers under him in the ſeveral provinces of the kingdom to take up a fifth [t] part of the produce of Egypt in the ſeven plenteous years (which may be done at an eaſy rate, when vaſt plenty will make corn very cheap) and let it be laid up in places provided for that purpoſe under the direction of the king, that there may be proviſion for the people of the land in the ſeven years of famine, that they may not periſh. With this advice the king and all the court were pleaſed, and Pharaoh ſaid unto his ſervants, the great miniſters of the king-

[t] Una voce Hebraei *chimmeſch*, quaſi diceremus *quintet*: ἀποπεμπτωσάτω, ut habent. LXX. *intt.* Samariticus legit in futuro, quod ſtructurae verborum convenientius. Non male ſorte quis conjecerit Pharaonem decimas duntaxat frugum exegiſſe, ubi ordinaria eſſet agrorum fertilitas, nec quidquam timeretur; ſed hoc tempore duas decimas Aegyptiis, uberrimis tempeſtatibus, imperaſſe. Certe veteres Athenienſium reges, ex quibus Cecrops ex Aegypto in Atticam veniſſe fertur, decimam ex civibus ſuis ferebant, qua ſacrorum publicorum et belli, ſi ingrueret, ſumptus ſuſtinerent. Vid. *Cleric.* See 1 *Sam.* viii. 14, 15, 17. Others apprehend that it is more agreeable to the character of Joſeph to ſuppoſe, that he adviſed the king to buy up another tenth, which was as much more as his tribute.

dom

dom and officers of the court, who ſtood about him: *Can we find ſuch an one as this is, a man in whom is the ſpirit of God?* To this they conſented, being amazed at the wiſdom which appeared in Joſeph. Then the king turning himſelf to Joſeph ſaid to him: *Foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art. Thou ſhalt be over my houſe, and according to thy word ſhall all my people be ruled: only in the throne will I be greater than thou.* Whereas thou adviſedſt only to appoint a man to be the chief inſpector of the ſtores of corn; ſee, I have conſtituted thee chief governour under myſelf of all affairs of the whole country. And to confirm this power to Joſeph, Pharaoh delivered him his royal [1] ſignet, to ſeal letters patent in the king's name; arrayed him in veſtments of [2] fine linen,

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[1] Ὁ δὲ, ταύτης αὐτῷ τ ἐξουσίας ὑπὸ τ βασιλέως δοθείσης, σφραγῖδί τε χρῆσθαι τῇ αὐτῇ ἠ πορφύραν ἐνδύσασθαι. *Joſeph. Jud. Ant. L.* ii. *c.* 5. § 7. Annulum etiam Joſepho dedit, tum ut ſymbolum dignitatis, tum ad literas ac diplomata publica nomine ſignanda. *Voſſ. Idol. L.* i. *c.* 29. Ita et *Eſth. c.* viii. *v.* 2. Aſſuerus Mardochaeo annulum tradit, honoris cauſa. Caeterum annulus quandoque non privatam modo dignitatem, ſed et ſummum imperium ſignificabat apud orientales. *Cleric.*

[2] Stola byſſina, vel veſtibus byſſinis. Ita *Vulg.* LXX. *Onk. Samar.* Ἐιμάτια λίνεα φερέσι αὐτὲ νεόπλυτα, ἐπιτηδεύοντες

which were peculiar to great men; put a gold chain about his neck, as a token of the higheſt dignity; and made him to ride in the ſecond chariot which he had: and they cried before him, *Bow the knee* [2]. And Pharaoh ſaid unto Joſeph, *I am Pharaoh*, this is my will and pleaſure, who am king of Egypt, let no man preſume to do the ſmalleſt thing in public affairs without your order. Moreover, in memory of his interpretation, the king

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ἐπιτηδεύοντες τοῦτο μαλίστα. *Herod. L.* ii. *c.* 37. Itaque aut hic *ſcheſch* linum tenuiſſimum et pretioſiſſimum, quo non uteretur vulgus, ſignificat (Sic *Braunius L.* i. *De veſtibus ſacerd. Heb. c.* 6.) aut oportet Joſephum non Aegyptiaco cultu, ſed peregrino, coram Pharaone ſtetiſſe, quem rex linea veſte mutari juſſerit. Ita *Cleric.*

[1] Clamante praecone. *Vulg.* Καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ LXX. Et praeconizare fecit coram eo. *Onk.* Et clamabatur ante eum. *Samarit.* Et laudabant coram eo. *Jon. T.*

[2] *Abrec*, quam vocem Aegyptiacam omittunt LXX. retinet immutatam *Symmachus*; eam *Onkelus* componit ex *ab* pater et *rech* rex. Hoc enim *rech* ſignificare auctor quoque eſt *R. Solomon Jarchi.* Etiam *patris* ei vocabulum conveniat, ſi placet interpretatio *R. Juda*, qui (ut idem *Raſi* tradit) conflatum arbitratur ex *ab* pater, et *rach* tener. Ut *pater* dicatur ratione ſenilis prudentiae, *tener* propter juvenilem ac teneram aetatem. Nec ignoro, quia *barach* interdum ſignificat *geniculare*, ſive *genuflectere*; eo *Aquilam*, et *vulgatum interpretem*, transferre *genu flecte:* idque favente etiam *Aben Ezra.* Sed *Hieronymus*, *Quaeſtionibus Hebraicis in Geneſin*, hanc de *parente tenero* expoſitionem diſertim praefert iſti de *adgeniculatione.* Etiam priores interpretationes ſequuntur *Jonathan* et *Hieroſolymitanus:* ſed cum de priori quidem vocabuli parte inter eos conſenſus foret, de altera autem fluctuarent, utramque expoſitionem conjunxerunt. Explicant enim, *pater regis tener annis.* Haec *Voſs. Idol. L.* i. *c.* 29.

honoured

honoured him with the name of *Zaphnath Paaneah*[1], that is, *a revealer of ſecrets; and gave him to wife Aſenath the daughter of Potipherah prieſt* or [2] *prince of On*, afterwards called *Heliopolis*.

Joſeph was thirty years old, when Pharaoh made him his prime miniſter, having been out of his country thirteen years. in which time he had learnt the language of Egypt, and gained much experience. Having received his commiſſion, he ſet out from court, and took a particular view of all the land of Egypt, to find out proper places for building ſtorehouſes, againſt the plenteous years came. During which the earth brought forth by handfuls[3] upon one ſtalk, and in vaſt abundance. The fifth part he laid up. *The food of the field which was round about every city, laid he up in the ſame.* This was wiſely ordered, as it tended to prevent any ſuſpicion of a deſign to engroſs, would be leſs chargeable to Pharaoh for the preſent,

[1] Vir, cui ſecreta revelantur. *Onk.* Vir, occultorum interpres. *Jon.* Κρυπτῶν ἐυρετὴς. *Joſ.* Sed ab omnibus iſtis diverſus abit *Vulgatus*, qui vertit, *ſalvator mundi*. Ac Aegyptiace id ſonuiſſe ait quoque *Hieronymus*, *Quaeſtionibus Hebraicis*. Dictuſque, inquit, *ſalvator mundi*, eo quod orbem terrae ab imminente famis excidio liberârit. Sed hunc diſſenſum difficile ſit hodie dirimere poſt intermortuam pene veteris Aegypti linguam. *Voſſ. Ibid.*

[2] Deditque ei Aſeneth, filiam Potipharis, principis On, in uxorem. *Onk.* Et dedit illi Aſnath, quam peperit Dina ipſi Sychem, et educaverat uxor Potiphera, principis Taneos, in uxorem. *Jon. T.*

[3] Vid. *Plin. L.* xviii. *cap.* 10.

and more eaſie to diſpenſe to the country when they wanted proviſion. *And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering.*

To Joſeph by his wife Aſenath were born two ſons, before the ſeven years of plenty were expired. The firſt-born Joſeph called *Manaſſeh*, which ſignifies *making to forget:* for *God*, ſaid he, *hath made me to forget* the great affliction and toil, which I have indured in conſequence of the unkindneſs of my brethren. The ſecond he named *Ephraim:* for *God hath cauſed me to be fruitful in the land of my affliction.* The ſeven years of plenty being ended, the years of famine began, exactly according as Joſeph had ſaid; and extended to all the countries around, *Canaan, Syria*, and others; *but in all the land of Egypt there was bread.* In two years time probably the old ſtock in Egypt was ſpent, when the people made earneſt petitions to the king for relief of their neceſſities. Pharaoh refered them to *Joſeph*, who opening his ſtore-houſes ſold them corn at reaſonable rates. The famine increaſed, and was ſo general, that all the neighbouring countries came into Egypt to buy corn.

Chap. 42. Jacob ſeeing, perhaps, loads of corn brought from Egypt paſs by, or at leaſt hearing there was corn in Egypt, ſaid to his

his ſons, *Why do you look one upon another?* as men who know not what courſe to take. *Go down to Egypt (for I have heard that there is corn there) and buy for us from thence, that we may live and not die.* Ten of them went, but Jacob retained Benjamin, being young, and not uſed to travel: *leſt peradventure*, ſaid he, *miſchief ſhould befal him.* Joſeph, the governour over the land, appointed at what rates corn ſhould be ſold in every part of the country; and ordered that foreign traders for corn ſhould be brought in to him, or at leaſt their names, hoping thereby to hear and get ſight of ſome of his father's family, and find out how it fared with them. It fell out accordingly. And as ſoon as the ten brethren arrived, they were ordered into Joſeph's preſence, and at their entrance *bowed down themſelves before him with their faces to the earth*, after the manner of their own and other eaſtern countries (for in Egypt they bowed the knee [1]) and thereby fulfilled his dream. Joſeph at firſt ſight knew his brethren, but they had no notion [2] of

[1] *Chap.* xli. 40.

[2] Ὁ δὲ γνωρίσας τὺς ἀδελφὺς, ὐδὲν ἐνθυμυμένυς περὶ αὐτῦ· διὰ τὸ μειράκιον μὲν αὐτὸν ἀπαλλαγῆναι, εἰς τῦτο δὲ προελθεῖν τῆς ἡλικίας, ϗ τῶν χαρακτήρων ἐνηλλαγμένων ἀγνώριςῦ αὐτῶις εἶναι, τῷ δὲ μεγέθει τὸ ἀξιώματῦ ὐδὲ εἰς ἐπίνοιαν ἐλθεῖν αὐτῦ δυναμένοις· διεπείρατεν ὡς ἔχοιεν γνώμης περὶ τῶν ὅλων. *Joſ. Jud. Ant. l.* ii. *c.* 6. § 2.

him;

him; which is not ſtrange, ſince they had not ſeen him for above twenty years, in which time a youth alters far more than grown men do, beſides the poſt and garb in which he appeared, and his ſpeaking to them by an interpreter. Joſeph applied to them in an harſh tone, and with a ſtern countenance: *Whence come ye?* To whom they replied: *From the land of Canaan to buy food.* Joſeph remembring his dreams concerning them, and reſolving to demean himſelf as the governour of Egypt, examined them with the appearance of ſeverity, and told them that they were ſpies [1], who came to find out the weak [2] and leſs defenſible places of the country. To which they anſwered, *Thy ſervants* ſpeak what is exactly true, in ſaying that our ſole deſign was to buy food. *We are all one man's ſons,*

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[1] Poſſunt verba ſic intelligi: Niſi vos legitime purgaveritis, habebo pro exploratoribus. Confirmatur ex *ver.* 16. *Alioquin exploratores eſtis*; i. e. niſi deprehendero vos vera dicere. *Eſtius.*

[2] Ut milites inermes nudi dicuntur; ſic loca, per quae adiri facilius Aegyptus poterat, quod eſſent munimentis aut naturae aut artis deſtituta, nuditas ejus appellantur. Apud Ciceronem et Caeſarem, *nudam urbem praeſidio, nudata caſtra, nudos defenſoribus muros* legimus. Speciosior autem erat haec Joſephi ſuſpicio, quamquam ficta, quod ex iis partibus venirent fratres, quibus ſolis ex Aſia in Aegyptum aditus patet, et unde ſolum irruptio hoſtium timebatur. Μόνη ταύτῃ εἰσὶ φανεραὶ εἰσβολαὶ εἰς Αἴγυπτον. *Herod. L.* iii. *c.* 5. Vid. *Cleric.*

and

and are no ſpies. There needed nothing more to be ſaid to remove ſuſpicion, if this could have been depended upon. No man would have ſent his ſons, but rather his ſervants, if they had come upon an ill deſign; or at leaſt ſo many of his ſons; or all of them together in a company: but he would rather have diſperſed them about the country. Nor was it probable, that one man could have a deſign upon Egypt, but [1] all the great men of Canaan muſt have join'd in it; and then men of different families, not all of one only, would have been ſent. Joſeph, deſirous of having a further account of their family, and that he might particularly be informed of his brother Benjamin [2], replied: *Nay, but to ſee the nakedneſs of the land you are come. They* then *ſaid, thy ſervants are twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt is this day with our father, and one is not.* This confirms

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[1] Καὶ [ἔλεγεν] πολλακόδεν μὲν αὐλὰς συνελπλυθέναι, περοφασίζεδαι δὲ συγένειαν· ἐ γὰρ εἶναι δυναῖὸν ἀνδεὶ ἰδιώ η τοιούλυς παῖδας ϗ μορφὰς ἴτως ἐπιφανεῖς ἐκθρεφῆναι, δυσκόλε ϗ βασιλεῦσιν ὄσης τῆς τιάνλης παιδοτεφίας. *Joſ. Ant. Jud. l.* ii. *c.* 6. § 2.

[2] Ὑπὲρ δὲ τῦ γνῶναι τὰ καῖὰ τὸν πατέρα, ϗ τὰ συμβεβηκότα αὐτῷ μεῖὰ τλῶ ἰδίαν ἀπαλλαγλῶ, ταῦτ' ἐπρᾶτε, μαθεῖν τε βελόμενο ϗ τὰ περὶ Βενιαμὶν τὸν ἀδελφόν· ἐδεδίει γὰρ μὴ κἀκεῖνον, ὁμοίως οἷς εἰς αὐτὸν ἐτόλμησαν, εἶεν ἀπισκευασμένοι τῦ γένες. *Joſ. Ibid.*

what

what I said, answered Joseph, and gives me just ground to suspect that you are spies; since you pretend to have another brother, which is not likely: for why should not your father send all, as well as so many? *Hereby ye shall be tried:* Let one of you go, and fetch your brother, and the rest continue here as pledges, till he returns: by this I shall know whether your account be true. If it be not, depend upon it, as I value the life and honour of the king[1], I will treat you as spies. *Joseph then put them all together into ward,* that they might consult one with another, which of them should go to fetch *Benjamin:* about which, it seems, they could not agree, every one fearing to be the messenger of such sad tidings to their father, who might suspect they were all lost. At three days end they were brought to Joseph again, when he said to them: It is not my intention to treat you with cruelty, *I fear God,* who will punish all injustice. Therefore I make this new proposition to you, this shall be the proof of your honesty: Instead of sending one

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[1] Est jusjurandum *per salutem Pharaonis,* cujus sensus est: Ut verum est vivere Pharaonem, sic vere hoc vestri *sumam experimentum*: vel, Ut vere salutem Pharaoni precor, ita vere &c. Vid. *Cler.*

of

of you to your father, you ſhall all go but one; who ſhall remain bound in priſon, till you bring your youngeſt brother, in the mean time carry proviſion for your families. To this propoſal they were forced to conſent, ſince there was no remedy. However upon this occaſion they, who had the chief hand in the conſpiracy againſt Joſeph, began to make bitter reflections upon their former treatment of him: *We have been verily guilty concerning our brother*, we would have no pity, when he beſought us with tears; and now nothing, that we can ſay, will prevail: *this diſtreſs is therefore come upon us*, and we may ſee our former guilt in the preſent puniſhment. Reuben then reminded them of the advice he gave them, *not to ſin againſt the child*, to which they would not hearken, *and now his blood was required:* for he thought him to be dead. Theſe things they talked in the preſence of Joſeph, apprehending, ſince he ſpoke to them by an interpreter, that he did not underſtand them. Joſeph was ſo moved by the diſcourſe of his brethren, that he could bear it no longer, but was forced to retire, and give vent to his paſſion in private. When he had compoſed himſelf, he returned, and repeated to them what he had before told them: adding, that if they brought Benjamin

min with them, the brother, whom they left bound as a pledge, ſhould be releaſed, and they [1] ſhould traffick in the land. *And he took from them Simeon* [2], who, the Jewiſh doctors ſay, was the very perſon that put Joſeph into the pit, *and cauſed him to be bound in their preſence*, to ſtrike the greater terror into them. Joſeph then gave command that their ſacks ſhould be filled with corn, and each man's money returned into his ſack; and that they might carry what they bought intire for the uſe of their family, he ordered proviſion for the way to be given them: which being executed they departed thence. *One of them happening to open his ſack, to give his aſs provender in the inn* [3], *eſpied his money*, and telling it to his brethren *their hearts failed them, and they were afraid, ſaying one to another, What is this that God hath done to us?*

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[1] *Verſe* 34.

[2] Et accepit ab eis Simeon, qui conſilium dederat de ipſo interficiendo, et ligavit eum coram ipſis. *Jon. T. Gen.* xxxiv. 25. xlix. 5.

[3] *In loco, in quo pernoctaturi erant.* Sequuti ſumus lxx. *intt.* qui habent, ἐ καλίλυσαν, *ubi diverterunt*; non *Hieronymum*, qui habet, *diverſorium*, quod hoſpitium publicum ſignificat, qualia tunc temporis non erant. *Malon* quemvis locum, quo pernoctatur, ſonat; non tantum domum diverſorii, ut habet *Onkelos*. Vide quae diximus ſupra ad *cap.* xix. 2. Forte ſub arboribus, ut ſolet ea in regione fieri, aut in aliquâ valle pernoctârunt. *Cleric.*

When

When they came to Jacob, they related to him what reception they had met with, how the lord of the land had treated them, and upon what condition he permited them to bring home their corn. And when Jacob knew that every man's money was in his ſack, apprehending that this was done to ſeiſe them upon their return, he fell into bitter lamentation. *Me have ye bereaved of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin away; all theſe things are upon me as heavy and oppreſſive burdens.* Reuben replied to his father, *Slay my two ſons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.* Nothing could be more weakly ſaid: for what good would it have been to Jacob to loſe two grandchildren, after he had loſt another ſon? would it not have been an increaſe of his affliction? But it was ſpoken out of a paſſionate deſire to redeem Simeon, and to gain more proviſion for the family; being confident that Joſeph, who profeſſed to fear God, would be as good as his word. Jacob anſwered, *My ſon ſhall not go down with you: for his brother is dead, and he is left alone,* the only child of Rachel; *if miſchief befal him by the way, in which ye go,* then ſhall ye *bring down my gray hairs with ſorrow to the grave.*

Chap. 43. When the corn, which they brought out of Egypt was consumed, and they had nothing to live upon, but the poor crop which their own country produced, Jacob would have persuaded his sons to return into Egypt, and buy corn for a supply of their present necessity without Benjamin: for the famine increased in the land. Judah then, since Reuben had before spoken to him in vain, and Levi probably had not so much interest in him, on the account of his conduct at Shechem, took upon him (being next in birth, and of no small authority among his brethren) to endeavour to prevail with his father to permit Benjamin to go with them; assuring Israel that it would be to no purpose for them to go without him, that the lord of the land in a solemn manner had protested, that they should not see his face, but should be treated as spies, if they did not bring him with them. To whom Israel replied: *Wherefore dealt ye so ill with me*, as to tell the lord, that you had another brother? what need was there to say any thing of one, who was not with you? Judah told him that the enquiries the governour made were such, that it was impossible for them to avoid it, if they answered according to truth; and since they could not guess at his design, they were no way to be blamed.

Upon his not being able to make any reply to this, Judah preſs'd him ſaying: *Send the lad with me, that we live and not dye, both we, and thou, and alſo our little ones. I will be ſurety for him: if I bring him not unto thee, let me bear the blame for ever. For, except we had lingred, ſurely now we had returned this ſecond time.* Since it muſt be ſo, anſwered Iſrael, take of the moſt [1] deſirable fruits of the land, and carry to the governour a preſent of reſin [2], honey [3], ſtorax [4], myrrh [5], piſta-

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[1] Tollite de optimis terrae. *Onk.* de rebus laudabilibus terrae. *Samarit.* de deliciis terrae hujus. *Syr. verſ. Mizzimrath haarets*, de cantatione terrae, vel de laude terrae, id eſt, Ea ferte, quae in Judaea maxime ſunt decantata. Ad quem locum haec habet *R. Joſue Sochnita*, nomine *R. Levi*, in *Bereſith Rabba, Sect.* 91. Hae ſunt res terrae Canaan, quae in orbe ſunt maxime decantatae, &c. *Bochart. Hieroz. P.* ii. *L.* v. *cap.* 9.

[2] Vid. *Chap.* xxxvii. *ver.* 25.

[3] At in Judaea mel amarum, aut ulla ex parte vitioſum gigni, ne per ſomnium quidem auditum eſt. Quin *Gen.* xliii. *v.* 11. mel eſt ex iis, quae in terra Canaan laudantur, et decantantur. Et blaſphemus ille *Rabſake* Aſſyriam ex eo commendat, quod, inſtar terrae Canaan, oleae et mellis ferax. 2 *Reg.* xviii. *v.* 32. Sic apud *Joſephum. L.* v. *De bello, cap.* iv. agri Hierichuntini laudum haec una, quod eſt μελίτος ἢ χάρα, apibus alendis apta regio. Proinde mel e Judaea in alias terras deferebatur: ad Tyriorum nundinas, *Ezech.* xxvii. 17. Vid. *Bochart. Hieroz. P.* ii. *L.* iv. *c.* 10.

[4] See *Ch.* xxxvii. *v.* 25.

[5] *Botnim. Heb.* et [modicum] terebinthi. *Vulg.* Καὶ τερέβινθον. LXX. *Onk. Samarit.* Piſtacia et amygdala. *Syr. verſ.* Sic *Bochartus, Hieroz. P.* ii. *L.* iv. *c.* 12. Vid. *Cleric. in loc.*

choe-nuts and almonds. *Take double money in your hand*, since corn may now probably be grown dearer; *and the money that was brought again in the mouth of your sacks, carry it again in your hand*; *peradventure it was an oversight*, and you will hereby take off all imputation of a cheat. *Take also your brother, and arise, go again unto the man.* And may God almighty grant you favour with him, *that he may send away your other brother, and Benjamin. If I be bereaved, I am bereaved:* I will submit, and bear it as patiently as I can. At their arrival in Egypt they were introduced into the presence of Joseph. And when he saw Benjamin with them, he ordered his steward to provide an extraordinary diner, and invite them to his own table. This put them to no little pain, fearing least they should be kill'd, or seised, and made slaves; *because of the money, which was returned in their sacks the first time.* However, before they saw the governour again, they had an opportunity of representing the case to the steward; and as a testimony of their having no ill design, they offered him the sum returned in the sacks, before they pretended to buy more corn. The steward bad them be perfectly easy as to that point, telling them, that the money was their own,

that

that he had received it from them, but by the governour's order had returned it into their ſacks, and that it was to their God, and the God of their father, that they were to render thanks for that treaſure. This anſwer ſcattered their fears, eſpecially when they ſaw him produce Simeon unbound, and ſet at liberty. The ſteward then introducing them into Joſeph's houſe, ordered water to be brought in, as the cuſtom was, to waſh their feet, and provender to be given to their aſſes. They geting ready the preſent for the governour, upon his return from court brought it to him, and bowed themſelves to the earth; thereby farther fulfiling his dream. Joſeph, when he had learnt that his aged father was yet alive, directed his eyes to Benjamin his mother's ſon, and ſaid: *God be gracious unto thee, my ſon.* Which excited ſuch tender emotions in him, as oblig'd him to retire, to give vent to his paſſion. In a little time compoſing himſelf he return'd, and ordered diner to be brought up. There were three tables, at one of which the governour himſelf ſat alone in ſtate, another was appointed for the eleven brothers by themſelves, and the third for the Egyptian courtiers apart. *For the Egyptians might not eat bread with the Hebrews, that being an abomination to*

them [1]. When the brothers came to sit down, they were greatly surprised to find, that they were ordered to take their places exactly according to their seniority [2]. The governour, agreeably to the antient custom for great men to honour such as were in their favour, by sending dishes to them from their own tables, ordered the waiters to carry from his table [3] a mess to every one of them, on-

[1] Non enim poterant Aegyptii comedere cum Hebraeis panem; quoniam pecus, quod Aegyptii colant, Hebraei comedunt. *Onk.* Non rectum putant Aegyptii ut comedant cum Judaeis panem, quoniam bestiam, quam Aegyptii venerantur, Judaei comedunt. *Jon. T.* Qua in parte non solùm Judaici, sed et Graecanici mores, cum Aegyptiacis erant ἀσύμβολοι. *Athaen. Deipn. L.* vii. Καὶ τὰς βοῦς τὰς θηλείας Αἰγύπτιοι πάντες ὁμοίως σέβονται μεγάλων πάντων μάλιστα μακρῷ. Τῶ εἵνεκα οὐδεὶς Αἰγύπτῳ ἔλεγε γυνὴ ἄνδρα Ἕλλωα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλλωος χρήσαιτο, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. *Herod. L.* ii. *c.* 41. *Bochart.* Vid. *Spenc. De rit. Heb. L.* i. *c.* 5. *p.* 125. Ἑλληνικοῖσι δὲ νομάδιοισι φεύγουσι χρᾶσθαι· τὸ δὲ σύμπαν εἰπεῖν, μηδ' ἄλλων μηδαμῶν ἀνθρώπων νομάδιοισι. *Herod. L.* ii. *c.* 91.

[2] At per circuitum federunt coram eo, major juxta consuetudinem majoritatis suae, minor vero juxta morem minoritatis suae; et tenebat calicem argenteum in manu sua, et sonitum edebat tanquam divinans: filios Leae ordinabat a latere uno, et filios Zilpae a latere alio, et filios Bilhae a latere alio, Benjamin autem filium Rachelis ordinavit ad latus suum: et admirati sunt viri illi inter se. *Jon. T.*

[3] Atque hinc Homerus, judice Athenaeo, *L.* xi. δαῖτας ἴσας vocat, convivia aequalia, ab aequalitate partium, quae convivis dividebantur. De Diomede autem ait,

Τυδείδη, περὶ μέν σε τίον Δαναοὶ ταχύπωλοι,
Ἕδρῃ τε, κρέασίν τε. ἰδὲ πλείοις δεπάεσσι. *Il.* Θ. 163.
Vid. *Cleric.* et *Johan. Dought. Anal. Sac.*

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ly Benjamin had a meſs five times larger than any of theirs. This Joſeph did probably to try, whether the others would look upon Benjamin with the ſame envious eye, as they had formerly done upon himſelf. After they had dined, plenty of wine was brought in, *and they drank, and were merry with him.*

And Joſeph commanded the ſteward of his houſe to fill their ſacks with food, as much as they could carry, and put every man's money in his ſack's mouth. And for a further trial [1], whether the ten brothers would diſcover any envy to Benjamin, becauſe of the extraordinary kindneſs which had been expreſſed to him; or whether they would ſtand by him in a difficulty, and ſhew concern for him and their father; he ordered his ſilver cup to be put into Benjamin's ſack. His orders were executed, and by break of day they were ſent away toward Canaan, greatly pleaſed at their good ſucceſs. They had not got far out of the city, when by the order of Joſeph the ſteward purſued them, and ſoon overtaking them, with ſeverity re- Chap. 44.

[1] Ἐπόιει δὲ ταῦτα διαπειραν βελόμενος· τ' ἀδελφῶν λαβεῖν, πόλερόν ποτε ϛοιθῶσι τῷ Βενιαμὶν κλοπῆς ἐναγομένῳ, ϗ δοκοῦντι κινδυνεύειν· ἢ καταλιπόντες, ὡς ἐδὲν αὐτοὶ κεκακεργηκότες, ἀπίασι πρὸς τὸν πατέρα. *Ant. Jud. L.* ii. *c.* 6. § 7.

proached them for their ingratitude in taking away his master's cup, who had treated them with so much respect; and for their folly in stealing that very cup, which his master used in his divinations [1]; and imagining that so wise and great a man

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[1] Quanquam vox *nicheseh* in lege de superstitiosis augurationibus sumitur, credam tamen olim fuisse vocem mediam, et sumi hic et infra *v.* 15. pro immissis divinitus praesagiis, ad quae Josephus se sacrificio praeparabat. In sacrificiis autem usus phialae, ut ait scholiastes ad illud *Pacis Aristophanicae.*

Πρῶτον δί σοι
Δῶρον δίδωμι τήνδ' ἵνα σπένδειν ἔχῃς.

Grot. Οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ· LXX. in quo, sc. scypho, augurari solet. *Vulg.* Divinationis, quae ope paterae fieret, nusquam meminere scriptores sacri; nec quidquam huc faciunt, quae viri doctissimi de vini in sacrificiis Hebraeorum effusione, quae σπονδείῳ, seu phiala, aut patera fiebat: cum hinc captata auguria nusquam legamus. Sed apud vett. Graecos ex strepitu vini in honorem numinis effusi omen capiebatur. *Eustathius in Odyss. p.* 1470. *ed. Rom.* Ἀμέλει καὶ κατὰ τὸ ὃς τ' ἐκπωμάζων ἔσπενδον, τὴν θείαν οἰωνιζόμενοι ἀκολουθίαν. Interdum vinum libatum in ignem effundebant, unde, quo major emicaret flamma, eo melius erat omen. *Virg. Georg. L.* iv. *v.* 384. Constat quidem ex *2 Sam.* xxiii. 16. effusam quandoque Deo aquam, sed omina inde ab Hebraeis petita nusquam docet scriptura. Itaque Aegyptiis, quibus multa ad religionem pertinentia debebant Graeci, eundem ac hisce morem, libando numinis favorem veluti explorare, credibilius est fuisse, atque eo respicere Josephum. Aliae interpretationes, aut structurae vocum, aut earum receptae significationi adversantur. Structurae rationem non habent, qui exponunt: *consuluit augures de eo:* quasi vellet Josephi servus, Josephum, amissa patera, consuluisse divinos, ut sciret a quibus esset ablata. Significationi vim inferunt, qui *experiri* aut *probare* vertunt, ut sit sensus: Josephum iis

appositisse

man as he, who foretold the famine, ſhould not be able to find out ſuch a cheat. This charge they diſclaim'd with the greateſt vehemence, and argued that it was not likely, when they had brought again the money which was found in their ſacks, they ſhould ſteal out of his lord's houſe ſilver or gold. However, ſay they, let a ſearch be made, and *with whomſoever of thy ſervants it be found, both let him dye, and we alſo will be my lord's bondmen.* The ſteward agreeing to their propoſal, with this alteration only, that he would have nothing to ſay to any, but the perſon with whom the cup ſhould be found, began the ſearch in order, leaving Benjamin till the laſt. And the cup was found in Benjamin's ſack. This diſcovery threw them into the utmoſt grief [1], and they rent their clothes [2]. When

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appoſuiſſe ſcyphum illum argenteum eo animo, ut eos probaret, an probi eſſent, an vero fures. Vetus ſcholiaſtes a *Nobilio* laudatus teſtatur *Samariticum* habere, *πειρασμῷ πειράζει ἐν αὐτῷ*, quod conſentit cum noſtra *verſ. Samarit.* quae habet: *tentatione tentatin ea.* Sed *nicheſch* ſignificatione *tentandi* nuſquam occurrit; nam locus, qui hanc in rem affertur, *Gen.* xxx. 27. aliter intelligendus, atque ex uſitata vocis ſignificatione, ut oſtendimus. *Cleric.* Vid. *Dought. Anal. Sac.*

[1] *Εἰς οἰμωγὰς καὶ θρήνους εὐθὺς ἐτράπησαν, καὶ τὰς στολὰς ἐπικαταῤῥήξαντες, ἔκλαιόν τε τὸν ἀδελφὸν ἐπὶ τῇ μελλούσῃ κολάσει περὶ τῆς κλοπῆς, αὐτούς τε διαφευσαμένους τὸν πατέρα περὶ τῆς Βενιαμὶν σωτηρίας. Ant. Jud. L. ii. c. 6. §. 7.*

[2] *Chap.* xxxvii. 29, 34.

the ſteward demanded Benjamin, as his priſoner; *Judah* (who is mentioned by name, tho he was not the eldeſt ſon, becauſe he had ingag'd to ſecure the ſafe return of Benjamin) *and his brethren returned to Joſeph's houſe, for he was yet there, and fell before him on the ground*, again fulfiling the dream of Joſeph. The governour then ſternly ſaid to them [1], what deed is this that you have done? could you imagine, when I foretold this grievous famine, which now rages, that I was not prophet enough to diſcover ſuch a theft as this, which you have commited? Judah in the moſt moving manner replied: What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? which way can we take to evidence our innocency? If we plead ignorance, the cup is found among us. We cannot but own, that our preſent diſtreſs is a juſt [2] retribution of providence for

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[1] Ὁ δὲ τὸν μὲν ἰδὼν ἐν φυλακῇ, τὸς δ' ἐν πενθίμοις ἐσθῆσι, τί δὴ, φησὶν, ὦ κάκιστοι, ἐρρονήσαντες ἢ περὶ τῆς ἐμῆς φιλανθρωπίας, ἢ περὶ τὰ θεῖα τὴ προνοίας, τοιαῦτα πεφίτευκατε εἰς ἐνεργέτην καὶ ξένον ἐτολμήσατε; *Ant. Jud. Ibid.* § 8.

[2] *Peccatum ſervorum tuorum deprehendit Deus.* Hoc eſt, cum plurimorum peccatorum rei eſſemus, divinitus factum eſt, ut huc eorum, quae impune tuleramus, poenas daturi deſcenderemus. Quia cum ignoratur ſcelus quodpiam, aut ſceleris auctor, hic impune abit; ideo invenire iniquitatem, quod contrarium eſt, perinde eſt, ac ejus poenas exigere.

for our many ſins, and particularly one act of cruelty and injuſtice to our own fleſh and blood. Nothing however remains now, but to become, my lord, your ſervants, *both we, and he alſo, with whom the cup is found.* Joſeph then anſwered: God forbid, that I ſhould make the innocent ſuffer with the guilty, Benjamin is the criminal, leave him, and the reſt of you may return in peace to your father. The equity, which appeared in theſe words, incouraged Judah to approach nearer to the governour, and to addreſs him in the following manner: O my lord, let thy ſervant, I intreat thee, have a favourable audience, and be pleaſed to hear me with patience a few words. I am ſenſible of the greatneſs of your character, who are even as Pharaoh. When my lord aſked us, his ſervants, whether we had a father, or a brother; we anſwered, that we had a father advanced in years, and a brother, who was extremely dear to him, as being young, and a child of his old age, and becauſe his brother was dead, and he alone was left of his mother. My lord then ſaid unto his ſervants,

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exigere. Sic *Hoſ.* xii. 9. *Verum, inquit Ephraim, ditatus ſum, inveni mihi opes, neque invenient mihi iniquitatem:* hoc eſt, neque quiſquam paratarum malis artibus divitiarum poenas a me exiget. *Cleric.*

bring

Bring him down to me, that I may ſee him. And tho in reply we repreſented the affection of our father toward him to be ſo great, that his leaving him would endanger his life; you was pleas'd to inſiſt upon it, or we ſhould not ſee your face any more. When your ſervant, our father, preſs'd us to return to Egypt to buy food, and we related to him your command, and that there was no proſpect of ſucceſs, unleſs we carried with us our brother; the old man replied in great diſtreſs: You know, that his mother bore me but two ſons, one of whom was torn in pieces; and if ye take this alſo from me, and miſchief befal him, ye will bring down my gray hairs with ſorrow to the grave. This probably, my lord, will be the ſad conſequence of my returning without the youth. I would therefore humbly intreat you, ſince your ſervant has promiſed the ſafe return of the lad, upon the forfeiture of my father's favour for ever, to let me abide [x] here in his ſtead, a bondman to my lord, and let the lad go up with his brethren. For how ſhall I, who have been ſurety for

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[x] Εἰτ' οὖν κτείνειν αὐτὸν θέλεις, ἐμὲ τιμωρησάμενος ἀντὶ τούτου, τῷ πατρὶ τοῦτον ἀπόπεμψον· εἴτε καὶ κατέχειν σοι δοκεῖ δοῦλον, ἐγὼ πρὸς χρείας σοι ὑπηρετικώτερος, ἀμείνων, ὡς ὁρᾷς, πρὸς ἐκδιτεῖσθαι τῶν παίδων ὑπάρχων. *Joſ. Jud. Ant.* Ibid.

him,

him, return to my father without him? This favour I earneſtly beg, my lord, leſt I be put to the diſtreſs of ſeeing the evil, that ſhall come upon my aged father.

Joſeph not being able to contain him- Chap. 45.
ſelf any longer, and thinking it improper, that any of the Egyptians ſhould be witneſſes of the paſſion he was likely to expreſs, or hear of the ill uſage of his brethren in ſelling him for a ſlave, ordered them immediately to withdraw, and leave him alone with the Hebrew gueſts; when he ſuddenly wept ſo loud, that they overheard him, and reported what a paſſion the governour was in to the whole court. As ſoon as he could recover himſelf, he told them that he was *Joſeph*, and in a tranſport of joy ſaid: *Doth my father yet live?* At this his brethren were incapable of making a reply thro aſtoniſhment and fear; and being conſcious of their guilty behaviour toward him, whom they ſaw poſſeſs'd of full power to puniſh them, were extremely troubled at his preſence [1]. Joſeph

[1] Ejus, quem crudeliter vendiderant, aut vendi ſatis conſtanter non impedierant fratres, vultum ferre non poterant. Animadverterant forte quidem Joſephi fratres in ejus vultu ſimilitudinem aliquam cum vultu fratris, quem vendi-

ſeph in the mildeſt manner bids them come near to him; and when they approached him, Tho, ſaid he, you ſold me into Egypt, yet ſince I find you ſenſible of your former ill uſage of me, *do not be grieved* [1], *nor angry with yourſelves any more, that ye ſold me hither*; but rather reflect upon *divine providence*, which has overruled it for our preſervation. *For theſe two years hath the famine been in the land, and there are five remaining, wherein there ſhall neither be earing nor harveſt.* It appears then, that *God* ſent me before you *to preſerve your poſterity in the earth, and to ſave your lives by a great and wonderful deliverance.* It was not you that ſent me hither, but *God*; who hath made me a father to Pharaoh, lord of all his houſe, and a ruler throughout all the land of Egypt. Joſeph repeats it three times, that *God* [2] ſent him thither, that

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vendiderant. Sed quia nunquam e ſorte ſervili ad tantam dignitatem pervenire poſſe credidiſſent, hominemque Aegyptiace loquentem audiverant, nihil ſuſpicabantur; quanquam ſtatim ac Hebraice loqui, et ſe aperire coepit Joſephus, fratrem agnoverunt. *Cleric.*

[1] Μὴ δὴν δόξῃ λυπεῖν ὑμᾶς τὸ καθ' ἐμὲ ψῆφον ἐνεγκεῖν πονηρὰν, ἢ ἐπ' αὐτῇ μετάνοια, τῷ γε μὴ περιχωρῆσαι τὰ βεβουλευμένα· χάριν ἴσες δὴν ἐπὶ τοῖς ἐκ Θεῷ γεγενημένοις, ἄπτε. *Ant. Jud. L.* ii. *c.* 6. § *ult.*

[2] Ut fratrum animos a ſceleris ſui recordatione averteret, eorum culpa miſſa, prae oculis eis ponit, quam feliciter

that by fixing the thoughts of his brethren upon providence, they might be leſs oppreſs'd with the weight of their own guilt; and be fully aſſured, that he himſelf thought leſs on their unkindneſs, than on God's goodneſs; and in conſequence that they might be confident [1]

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citer Deus mala eorum conſilia in utilitatem et ipſorum et fratris convertiſſet, quaſi eos hiſce verbis compellaret: Tantum abeſt, ut doleam nunc me olim a vobis venditum, ut in Aegyptum abducerer; ut contra hac de re mihi gratuler, quia Deus opera mea ad vos ſervandos utitur. Hoc ergo ſibi vult, non ſine Dei providentia factum, ut in Aegyptum potius, quam in aliam regionem, abducendus venderetur; quia in regione fertiliſſima, dum copioſa eſſet annona, coacervari eo numero potuit, ut in multos famis annos ſufficeret, non Aegypto duntaxat, ſed etiam vicinis regionibus. Quando dolorem commiſſi peccati minuere volumus, quid boni inde fluxerit memoramus, aut etiam non defuiſſe numini rationes, quibus, quod impedire potuerit, permiſerit, oſtendimus; non ut Deum peccati incuſemus, abſit! ſed ut animos nimium dejectos erigamus. Veteres ethnici idem facere ſolebant. Sic Priamus, ut Helenae dolorem bellum propter ſe accenſum videntis levet, ita loquitur:

Οὐκ ἐμοὶ αἰτίη ἐσσὶ, θεοί νύ μοι αἴτιοί εἰσιν,
Οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν.

Iliad. Γ. *v.* 164, 165. Vid. *Cleric.*

[1] Repetit hoc iterum, iterumque, ut fratres, ſceleratam conjunctiſſimi capitis venditionem animo verſantes, a tam triſti cogitatione revocet, utque omnis vindictae cupiditate exutum ipſum intelligant. Certe, niſi multa hanc in rem dixiſſet, non poterant non timere tacitas ejus cogitationes, et ſceleris memoria non terreri. Tam crudeliter ſanctiſſima conſanguinitatis jura violarant, ut ne pluribus quidem poſtea annis, cum fato functus eſſet Jacobus, ſatis ſibi placatum Joſephum cenſerent, ut docemur ultimo hujus libri capite, *v.* 16, 17, 18. *Cleric.*

he

he would not remember what they had done to him, but rather what God had ſurpriſingly accompliſhed for them all. Loſe no time, continued Joſeph, but haſten to my father, and tell him that his ſon Joſeph is alive, and lord of all Egypt, and invites him with all his family to come down without delay to dwell near him, in the land of Goſhen: *for yet there are five years of famine.* Goſhen was that part of lower Egypt, which lay next to Arabia and Paleſtine, abounding with fair paſtures, and watered by many ſtreams from the river Nile. It lay eaſtward of the royal city in Tanis, where Joſeph reſided, toward the red ſea. The truth, proceeded Joſeph, of the meſſage I ſend by you to my father depends not upon report or hearſay, which might deceive you; but you ſee me yourſelves, and hear me [1] ſpeaking to you: go then, and tell my father all that you have ſeen, and with ſpeed bring him down hither. *He then fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his. Moreover he kiſſed all his brethren, and wept upon them,*

[1] Et ecce oculi veſtri vident, et oculi fratris mei Benjamin, quod veſtra lingua ego loquor vobiſcum. *Onk.* Quod os meum lingua domus ſanctitatis loquitur vobiſcum. *Jon.*

and

and after that his brethren talked with him, converſed freely and familiarly with him, acknowledging, it is likely, their crime, and acquainting him with what had paſſed in the family ſince. The news, that Joſeph's brethren were come, ſoon reach'd the court, which greatly pleas'd Pharaoh and his attendants. And the king ſaid unto Joſeph, probably after Joſeph had expreſſed to him his deſire: Let thy brethren, when they have loaded their beaſts, return to Canaan, and bring hither their father with all his effects; and for that purpoſe let them take wagons out of the land of Egypt for their little ones, and for their wives: *Let them not regard* [1] *their ſtuff, ſince the good of all the land of Egypt is theirs.* Accordingly Joſeph gave them wagons, and proviſion for their journey: To each of

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[1] Ne prae ſtudio omnium rerum veſtrarum convaſandarum diu cunctemini, nihil eſt, cur ſtudioſius utenſilia omnia veſtra ſervetis; ſatis vobis erit in Aegypto, unde alia, ſi neceſſe ſit, comparare poſſitis. Ea ergo potius amittite, ut quam primum veniatis. Hebraei *oculum parcere* dicunt iis, quae ſervantur; *non parcere* iis, quae perduntur. Vide *Deut.* vii. 16. *ch.* xix. 18, 21. Cum non ſit incommodus hic ſenſus, inepte tamen non conjecerit, quiſquis *chelim*, inſtrumenta ea potiſſimum, quibus in agricultura utebantur, interpretatus fuerit; cum enim plerorumque omnium aliorum ſuus etiam in Aegypto uſus eſſet, ligonibus, raſtris gravioribus, et aratro, nullus erat. Vid. *Cleric.*

them

them he gave [1] two robes; but to Benjamin five changes of raiment, beſides three hundred ſhekels of ſilver. *To his father he ſent after this manner: ten aſſes laden with the good things of Egypt, and ten ſhe aſſes laden with corn and bread, and meat for his father by the way.* At his taking leave Joſeph laid on them a particular charge, that they ſhould not fall out by the way. When they came to Jacob, and told him that Joſeph was yet alive, and governour over all the land of Egypt; the good man not believing them, at the mention of Joſeph's name [2] fainted away. When he came to himſelf, and, beſides the relation which his ſons gave him, ſaw the wagons, which

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[1] Singulis quoque proferri juſſit binas ſtolas. *Vulg.* Καὶ πᾶσιν ἔδωκε δισσὰς στολάς. LXX. Neque aliter poteſt intelligi: nam veſtes, ut mutari queant, geminas ſaltem eſſe oportet. *Jud.* xiv. 12, 19. Ut inter divitias veterum erant veſtes multos in annos repoſitae, et variis etiam ſtaturis aptae; ita et inter dona ſaepe recenſentur. *Jacobus, Epſ. cap.* v. *verſ.* 2. *Divitiae veſtrae putrefactae ſunt, et veſtimenta veſtra a tineis comeſta ſunt.* Vid. *Cleric.*

[2] *Vaijaphag libbo. Heb.* Et debilitatum eſt cor ejus. Quo audito, Jacob, quaſi de gravi ſomno evigilans, tamen non credebat eis. *Vulg.* Καὶ ἐξέστη τῇ διανοίᾳ Ἰακώβ, ὅ γὰρ ἐπίστευσεν αὐτοῖς. LXX. Et erant verba haec vacillantia in corde ſuo, quoniam non credebat eis. *Onk.* Ipſe vero neglexit in corde ſuo, quia non credidit eis. *Syr. verſ.* Et diviſum eſt cor ejus, eo quod non crederet illis. *Jon. T.*

Joſeph had ſent to convey him to Egypt, his ſpirit revived [1]. *And Iſrael ſaid: It is enough, Joſeph my ſon is yet alive, I will go and ſee him before I dye.*

All things being prepared for his journey, Chap. 46. Iſrael ſet out from Hebron toward Egypt, and arriving at Beerſheba (where Abraham [2] had planted a grove and worſhip'd God, and Iſaac [3] had receiv'd the favour of a divine manifeſtation) offered ſacrifices unto the God of his father Iſaac. *And in the viſions of the night God ſpake unto Iſrael*, ſaying, *Jacob, Jacob:* calling him *Jacob*, rather than *Iſrael*, to remind him what he was originally, and that by his favour he was named *Iſrael*; and redoubling his name to awaken his attention [4]. When Jacob anſwered, *Here am I:* God ſaid, *I am God, the God of thy father* [4]: *fear not to go down into*

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[1] *Et vixit ſpiritus Jacobi*, id eſt, vigori ſuo reſtitutus eſt, cum vidit currus a Joſepho miſſos, et certo ſcivit illum vivere, et florere in Aegypto. *Bochart. Hieroz. P.* i. *L.* ii. *c.* 16.

[2] *Chap.* xxi. 33. [3] *Chap.* xxvi. 23.

[4] Καὶ φοβήσεσθαι μὴ διὰ τὴν εὐδαιμονίαν τὴν ἐν Αἰγύπτῳ, τῶν παίδων ἐμφιλοχωρησάντων τῇ οἰκήσει τῇ ἐν αὐτῇ, ἀκέλευε εἰς τὴν Χαναναίαν οἱ ἔγγονοι μετελθόντες κατάσχωσιν αὐτὴν, ὡς ὁ Θεὸς ἣν ὑπεσχημένος, ἅμα τε μὴ δίχα Θεοῦ βουλήσεως γενομένης τῆς εἰς Αἴγυπτον ἀφόδου διαφθαρῇ τὸ γένος αὐτοῦ· πρὸς δὲ τέλους δεδιὼς μὴ προεξέλθῃ τοῦ βίου πρὶν εἰς ὄψιν Ἰωσήπου παραγενέσθαι, καταφέρεσθαι, γράφων ἐν ἑαυτῷ τέλος τὸν λογισμὸν, εἰς ὕπνον. Ἐπισὰς δὲ ὁ Θεὸς αὐτῷ, καὶ δὶς ὀνομασὶ καλέσας, &c. *Joſ. Ant. Jud. L.* ii. c. 7. § 2.

Egypt. He could not but have ſome uneaſy thoughts about the iſſue of this journey, leſt his children ſhould be corrupted by the ſuperſtitious cuſtoms of Egypt, or their preſent ſupport ſhould at laſt terminate in their ſlavery to a foreign people. The Lord therefore adds: *For I will make of thee a great nation, I will go down with thee into Egypt; and I will alſo ſurely bring thee up again, and Joſeph ſhall put his hand upon thine eyes* [1]. Pleaſed with this freſh aſſurance from God, he goes forward for Egypt with his whole family and all his effects.

Here I ſhall give a ſhort account of *Jacob* and his family, as it ſtood at, or ſoon after, their ſettlement in Egypt. By *Leah* were born to him *Reuben* his firſt born, whoſe ſons were Hanoch, and

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[1] Cum alia multa in uſu fuere apud veteres pietatis officia, tam erga morientes, quam mortuos ſolenniter obſervata; tum illud inprimis, quo morientium oculos e cognatione aliqui proxime attingentes pro more claudebant. Meminit hujuſce conſuetudinis *Philo* in *l. Joſeph.* addit-que praeterea mentionem ibidem τελευ[τ]αίων ἀσπασμάτων, quæ tunc in poſtremis ſolebant adhiberi. Utrumque in uſu ſimiliter habuere antiqui gentiles. Quod ad prius:

Συναρμοσον δὲ Ϛλέφαρον μῷ τῇ σῇ χειρὶ,
Μῖλεϱ. *Phoeniſſ. Act.* 6.

Di, precor, hoc jubeant, ut, euntibus ordine fatis,
Ille meos oculos comprimat, ille tuos. *Ov. Ep.* 1.

Vid. *Dought. Anal. Sac.* Duo ergo hic pollicetur Jacobo Deus, ſuperſtitem ei futurum filiorum cariſſimum, eumque morienti adfore, et ſuprema curaturum. *Cleric.*

Phallu,

Phallu, and Hezron, and Carmi: *Simeon*, from whom descended Jemuel [1], and Jamin, and Ohad, and Jachin [2], and Zohar, and Shaul the son of a Canaanitish woman [3]: *Levi*, whose sons were Gershon, Kohath, and Merari: *Judah*, from whom sprang Er, and Onan [4], and Shelah, and Pharez, and Zerah; but Er and Onan died in the land of Canaan; and the sons of Pharez were Hezron, and Hamul: *Issachar*, whose sons were Tola, and Phuvah, and Job, and Shimron: *Zebulun*, from whom came Sered, and Elon, and Jahleel. *These*, with his daughter *Dinah*, including *Jacob* himself, *make in all thirty three.* By *Zilpah* Jacob had *Gad*, whose sons were Ziphion, and Haggai, Shuni, and Ez-

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[1] He is called Nemuel, *Numb.* xxvi. 12. 1 *Chron.* iv. 24.

[2] He is called Jarib, 1 *Chron.* iv. 24.

[3] Hoc observari videtur, quod reliqui uxores duxerint, forte e profapia Abrahami, aut Loti, aut ex Edomi familia; si tamen Judam excipias, de quo vide *cap.* xxxviii. quamquam hoc de eo hoc quidem in loco non dicitur, quia jam narratum erat. *Cleric.*

[4] Who, because they died in the land of Canaan, are not to be numbered among them, who went down into Egypt; but instead of them the two sons of Pharez are set down (tho perhaps not now born) to supply the place of Er and Onan. For when Jacob went down into Egypt, Pharez was so young, that one can scarce think he had two at that time: but they were born soon after, before Jacob died. *Patrick.*

bon, Eri, and Arodi, and Areli: *Aſher*, from whom ſprang Jimnah, and Iſhua, and Iſhui, and Beriah, and Serah their ſiſter; and the ſons of Beriah were Heber, and Malchiel. *Theſe are the ſons of Zilpah, whom Laban gave to Leah his daughter, even ſixteen ſouls.* By *Rachel* were born to Jacob *Joſeph*, from whom came Manaſſeh and Ephraim [1], who were born to him in Egypt: *Benjamin* [2], whoſe ſons were Belah, and Becher, and Aſhbel, Gera and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard. *Theſe are the ſons of Rachel, which were born to Jacob: all the ſouls were fourteen.* By *Bilhah* Jacob had *Dan*, from whom

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[1] Addunt hic LXX. Γενηθῆναι δὲ υἱοὶ Μανασσῆ, ὃς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα Μαχίρ· Μαχὶρ δὲ ἐγέννησε τὸν Γαλαάδ. Υἱοὶ δὲ Ἐφραὶμ, ἀδελφοῦ Μανασσῆ, Σουλαλαὰμ καὶ Ταάμ· υἱοὶ δὲ Σουλαλαὰμ Ἐδώμ. Quae tranſlata ſunt ex 1 *Paral.* vii. *v.* 6. et forte olim ad marginem ab aliquo fuerant adſcripta, deinde textui illata. Certe non exſtant in codice *Samaritico*; ſed his quinque numeratis, fiunt ſeptuaginta quinque capita, ex Jacobo oriunda, quae ſeptuaginta tantum ſunt in Samaritarum et noſtris codicibus. LXX. *intt.* ſecutus eſt *Lucas*, *Act.* vii. 14. *Cleric.*

[2] He being now but about twenty four years old, we cannot well think he had all theſe ſons when he went down into Egypt; but ſome of them were born afterward, before Jacob died. Yet they are all mentioned here, becauſe they were moſt of them now born, and all became the heads of families in their tribe. It is however poſſible he might begin ſo early to beget children, as to have all theſe before they went into Egypt. *Patrick.*

ſprang

ſprang Huſhim: *Naphthali*, whoſe ſons were Jahzeel, and Guni, and Jezer, and Shillem. *All the ſouls by Bilhah were ſeven.* Theſe ſons, and grandſons of Jacob, who came with him into Egypt, beſides Jacob's ſons wives, were threeſcore and ſix. To which if we add Jacob himſelf, with Joſeph and his two ſons the whole will amount to ſeventy perſons.

When they drew near the country, Judah was ſent to give Joſeph notice of their coming, and to receive directions from him, in what part of Goſhen his father ſhould expect him. When Joſeph had ſent back directions, he ordered his chariot to be got ready, and went up to meet Iſrael his father at Goſhen[1], and preſented himſelf unto him with ſuch reverence, as a ſon owes to his father; when Iſrael embraced him moſt tenderly, and wept on his neck a good while.

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[1] Συναντῆσαι αὐτῷ κατ' Ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ, LXX. Καὶ κατ' Ἡρώων πόλιν αὐτῷ συνέβαλεν. *Joſ. Ant. Jud. L.* ii. *c.* 7. § 5. Quae paraphraſis ſi vera eſt, oportet falſam eſſe deſcriptionem eorum locorum, quam habemus apud *Strabonem*; cum enim Moſes fertilem et pecudibus alendis aptam fuiſſe tradat, ſterilem et arenoſam eam regionem deſcribit geographus. *L.* xvi. *p.* 759, ubi loquitur de receſſu ſinus Arabici, qui verſus Heroum urbem porrigitur, in hunc, ait, ἐκ Πηλουσίου ἡ ὑπέρθεσις ἐπτημώτερα, δι' ἐρήμων δὲ καὶ ἀμμωδῶν χωρίων αἱ ὑπερβάσεις ἐπὶ καμήλων. Vid. *Cleric.*

After these caresses were over, Israel told him, that the sight of him was the utmost happiness he could have desired in this life; and therefore, whenever God should call him out of the world, he should chearfully leave it, since he had injoyed the pleasure of seeing his face, and of finding that he was yet alive. Joseph after some time said to his father and brethren, It will be proper for me to repair to court, and give the king notice of your arrival, and inform him that you are shepherds, and trade in cattle, and that you have brought your flocks and herds, and all that you have. At the same time he took some of his brethren with him, to whom he gave strict charge, that when the king should call for them, and ask of them what way of life they followed, they should own that they and their ancestors before them were shepherds, and traders in cattle; *that*, says he, *ye may live in the land of Goshen:* a place rich in pasture, and next adjoining to Canaan, unto which, when the time came, they might the more easily return. By this means Joseph knew they would be kept together, remote from the vices of the court, and not exposed to the contempt of the superstitious Egyptians; who despised foreigners, and especially

ſuch, as were employed in breeding and tending of ſheep [r].

Joſeph then acquainted the king with the arrival of his father, his family, and all his effects at Goſhen. Pharaoh having Chap. 47.

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[r] *For every ſhepherd is an abomination unto the Egyptians.* *v.* 34. This cannot be underſtood in the utmoſt extent, without limitation or reſtriction. For when Joſeph's brethren repreſented to Pharaoh that they were ſhepherds, and deſired that they might dwell in the land of Goſhen; the king not only granted their requeſt, but told Joſeph, that he would have the moſt skilful of them be conſtituted rulers over his cattle. And in *chap.* xlvii. *ver.* 17. the Egyptians brought their cattle unto Joſeph, and Joſeph gave them bread in exchange for horſes, and for the flocks, and for the cattle of the herds. In what way the words are to be limited, interpreters differ. *Le Clerc* thinks, that ſince ſuperſtition in Egypt varied, it is probable the eating of ſheep might be eſteemed unlawful at Tanis in Joſeph's time. *Jonathan* and *Onkelos* ſay, when they explain theſe words, *Becauſe the Egyptians might not eat bread with the Hebrews*, *chap.* xliii. 32. that the cattle which the Egyptians worſhip, the Hebrews eat. *Joſeph Scaliger* thinks, that ſhepherds were hated by the Egyptians, becauſe they had raiſed a rebellion, and erected a kingdom call'd *paſtoral*. This is received by many great men on the authority of *Manetho*, who ſais that theſe were Phœnician ſhepherds: the time however, which is aſſigned for this paſtoral kingdom, agrees not with the ſcripture hiſtory. The moſt ſimple interpretation is, that the Egyptians deteſted foreign ſhepherds, as being addicted to robery. Paſtores porro ut furax hominum genus deſcribit, *Job* xxiv. 2. *Greges*, ait, *quos rapiunt*, *paſcunt*. *Theocritus* item in *Bucoliaſtis*, ubi de Lacone paſtore Comatas caprarius:

Αἶγες ἐμαὶ τῆνον ἢ ποιμένα τὸν Συβαρίταν
Φεύγετε ἢ Λακωνα, τὸ μὲν νάκος ἐχθὲς ἔκλεψεν.

Quae potuit eſſe cauſa, cur Aegyptiis paſtores tam fuerint odioſi, *Gen.* xlvi. *v.* 34. *Boch. Hieroz. P.* i. *L.* ii. *c.* 44.

a desire to see them, Joseph introduced five of his brethren into his presence; who being asked what their occupation was, replied: That they and their fathers were shepherds, and that they came to sojourn in the land of Egypt, since the famine raged in Canaan, and intreated that they might dwell in Goshen. The king told Joseph, that any part of his dominions was at the service of his family, and in particular Goshen, since that was the place wherein they chose to settle; and withal desired, as his kindred had been always brought up to that business, and without doubt were skilful in it, that he would employ any of them, who were of sufficient ability [1], to oversee his flocks, and improve his shepherds in the management of them. At the king's request Joseph presented his father to him,

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[1] In *verse* 2. Joseph is said to have taken *some* of his brethren, namely five, and to have presented them unto Pharaoh. In the *Hebrew* the words are: Et de extremitate fratrum suorum cepit quinque. In the *Vulg.* Extremos quoque fratrum suorum quinque viros constituit coram rege. And in the paraphrase of *Onkelos:* Extremos quoque fratrum suorum tulit quinque viros. Partem etiam fratrum suorum assumpsit iecum, quinque viros. *Samarit. Jon.* It is probable that Joseph might take five of his youngest brethren, and present them to Pharaoh, and this occasioned the king to say: *And if thou knowest any men of activity or strength amongst them, then make them rulers over my cattel.*

who

who bleſſed Pharaoh, that is, gave him thanks for his favour, and prayed for his health and ſafety. The king admiring the age and gravity of Jacob, aſked him how old he was. To which he anſwered, that *the days of his pilgrimage were few* [1], in compariſon with the age of his fathers, to which he had not attained; *and evil*, ſince they had been attended with many afflictions. Jacob having paid his viſit, repeated his prayer for, and thanks to the king, and retired from the royal preſence. Joſeph fully impowered by the command of Pharaoh, gave his father and brethren a poſſeſſion in the moſt fruitful part of Goſhen, in the land of *Ramaſes* [2], where he ſupplied the whole family with whatever they wanted.

It was now the [3] third year of the famine, when all the corn, which men

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[1] *Peregrinationes* vitam ſuam vocat, quod Iſaaco patre nomade et ſcenita natus ipſe ſimilem vitam egiſſet, cum in Chananaea, tum in Meſopotamia. Quamvis in Chananaea natus eſſet, attamen nullius urbis civis fuit, uti nec pater; ſed, volentibus urbium incolis, in earum agro vagabatur, aut in deſerta loca pecus ſuum agebat. Vid. *Cleric.*

[2] Sir *John Marſham* conjectures that it ſhould be *Rameſis*, the name of the king of Egypt at that time. When therefore Joſeph is ſaid to have placed his brethren in the land of *Rameſis*, the meaning is, that he put them into the poſſeſſion of the land which belonged to Pharaoh. See his *Chron.*

[3] *Chap.* XLV. 6.

had

had ſtored up for their ſeveral families, was wholly ſpent, and ſtill the famine ſo raged, that the inhabitants of Egypt and Canaan fainted for want of bread: no corn could be obtained, but out of the king's granaries, and for ready money. Thus Joſeph by the begining of the ſixth year had gathered up all the money, or ſilver, that was found in the lands of Egypt and Canaan, and brought it into the king's exchequer. When nothing was now left but lands, ſtocks, and goods, the two laſt came into the king's hands too in exchange for corn, and would but juſt do till the year was ended. The next year after the ſale of the cattle, which was the laſt of the famine, they came to Joſeph and ſaid: Our ſilver is ſpent, our herds of cattle are ſold, and *nothing is left but our bodies and lands, Why ſhould we dye, both we and our lands*[1]*? Buy us and our land for bread, and give us ſeed*, that we may ſow in expectation of a crop the next year; ſince this is the laſt of the famine, according to your

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[1] Eſt Aegyptiorum ad Joſephum quiritatio, *Gen.* xlvii. 19. *Cur moreremur coram te, tam nos, quam terra noſtra?* Nempe mori terra dicitur, cum inculta jacet et deſolata, quia in proventu ſuo vivit aliquo modo. Hinc *Martialis L.* xiii. *Epig.* 12. Suburbanus ne moriatur ager. *Boch. Hieroz. P.* i. *L.* i. *c.* 1.

pre-

prediction. *And Joseph bought all the land of Egypt for Pharaoh*, and the whole country became the king's demesne. That they might in time forget the dominion [1] they formerly had in the lands, which they had sold, and to prevent any combination afterwards to regain them, he [2] transplanted every owner into a part of the country remote from his former inheritance, bringing others into their places. *Only the land of the priests* [3] *bought he not*, for they were maintained by Pharaoh, a certain portion being assigned them by

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[1] Οὕτως τε τῷ βασιλέως πάσης αὐτῶν τὴν περιουσίας κυρίᾳ γεγενημένης, μεταφκίσησαν ἄλλῳ ἀλλαχόσε· ὅπως βεβαία γένηται τῷ βασιλεῖ τὴ χώρας τέλων ἢ κτῆσις, πλὴν τῶν ἱερέων. *Jos. Ant. Jud. L.* ii. *c.* 7. § 7.

[2] *Ab extremis Aegypti finibus ad extremos fines migrare jussit.* Hoc, ut recte *Salomo Jarchius* observat, factum, ut inde appareret agros Aegyptiorum proprios non fuisse. Non dissimulabimus tamen alteram esse in *Samaritico cod.* lectionem hujus loci; nam pro *fecit eum migrare in urbes*, legunt Samaritae, *hebebid otho lahabadim*, hoc est, *redegit eam ad servitutem.* Sic legerunt etiam LXX. *interpr.* Καταδουλώσατο αὐτῷ εἰς παῖδας. Eos sequutus est *Vulg.* qui habet: *Subjecit eam Pharaoni, et cunctos populos ejus.* Atque in hac lectione nihil subintelligendum, cum in nostra supplenda sit vox *acherim*, alias, aut similis; alioquin *transire in urbes*, significaret ex agris migrare in urbes, quod careret hic sensu, cum agrorum suorum curam Aegyptii abhinc non neglexerint. *Cleric.*

[3] Γέρεα δέ σφι ἦν, τάδε ἐξαιρημένα μένοισι Αἰγυπτίων πάρεξ τῶν ἱρέων· ἀφεραὶ ἐξαίρεσιοι δυωδεκα ἑκάστῳ ἀτελέες. *Herod. L.* ii. *c.* 168. ubi de militibus loquitur. Ἐσὶ δὲ ἔθοι πάντων τε ἀτελεῖς. *Diod. Sic. L.* i. *p.* 66. *Vid. Dought. Anal. Sac.*

him.

him[1]. *Joseph then said to the people: I have bought you this day and your land for Pharaoh: here is seed for you, and ye shall sow the land.* But nothing more shall be demanded of you[2], than that whereas before you had allowed a tenth for the support of the government, you shall now allow another tenth to Pharaoh, of whom you hold your lands, and the remainder shall be your own. As soon as the people had notice of this, they expressed their gratitude in the strongest terms, and requested that it might be enacted into a law, which was accordingly executed, excepting only the land of the priests.

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[1] *Certum sacerdotibus demensum.* Chok. *Heb.* decretum, hoc est, constituta certa mensura, aut *statuta cibaria*, ut habet *Vulg.* ἀκριβασμὸν, *Aquil.* σύνταξιν, *Sym.* verterat, quae idem sonant. Hoc factum tempore famis. Vid. *Cleric.*

[2] Λωφήσαντος δὲ τοῦ κακοῦ, καὶ τοῦ πολεμοῦ τοῦ γλυκὺ ἐπιβάντος, καὶ τυύτης τὰς καρπὰς ἀφθόνως ἐκφερούσης, ὁ Ἰώσηπος εἰς ἑκάστην παρφλινόμενος πολιν, καὶ συλλέγων ἐν αὐταῖς τὸ πλῆθος, τήν τε γῆν αὐτοῖς, ἣν ἐκείνων παρεχωρήκεσαν βασιλεῖς ἔχειν ἐδύνατο καὶ καρπᾶσθαι μόνος, εἰς ἅπαν ἐχαρίζετο, καὶ κτῆμα ἴδιον ἡγεμόνες φιλεργεῖν παρεκάλει, τὴν πέμπτην τῶν καρπῶν τῷ βασιλεῖ τελοῦντας ὑπὲρ τῆς χώρας, ἣν δίδοσαν αὐτοῖς ἔσαν αὐτοῦ· τὰς δὲ παρ' ἐλπίδας κυρίας τῆς γῆς καθισαμένους χαρά τε ἐλάμβανε, καὶ ὑφίσατο τὰ περσάγματα· καὶ τέλος τῷ τρόπῳ τό τε ἀξίωμα τὸ παρὰ τοῖς Αἰγυπτίοις αὐτῷ μεῖζον Ἰώσηπος ἀπεργάζεται. καὶ πλέον γε τοῦ εὐνοιαν τῷ βασιλεῖ παρ' αὐτῶν· ὅ, τε τῶν τελεῖν τοῦ πέμπτου τῶν καρπῶν νόμος ἔμεινε καὶ μέχρι τῶν ὑστέρων βασιλέων. *Jos. Ant. Jud. L.* ii. *c.* 7. § 7.

To

To return now to Jacob and his family: While they lived in Goſhen, and rented lands of the king (as his other ſubjects did) they grew and increaſed exceedingly. Jacob their father lived with them ſeventeen years, and died in the hundred and forty ſeventh year of his age. Finding himſelf near his end, he ſent for Joſeph, and, when he came, ſaid to him: If thou haſt any affection for me, *put, I pray thee, thy hand under my thigh* (the uſual ceremony of an oath in that family) *and deal kindly and truly with me: bury me not, I pray thee, in Egypt, but with my fathers in their burying place.* This he did from a firm belief, that the country, where they lay, was his in reverſion, and that God in due time would put his children into poſſeſſion of it. Joſeph complied, and ſware to him: Jacob earneſtly inſiſting upon his oath probably, that Pharaoh might be willing to let him carry his body thither, when he found that he lay under ſo ſacred an obligation to do it. Whereupon Jacob bleſſing God, and thanking his ſon[1], lays himſelf down with perfect ſatisfaction.

Not long after this Jacob growing weaker, and concluding that he could not

[1] Vid. *Cleric.*

live

live long, ſent to Joſeph, to acquaint him with it. Joſeph immediately came with Manaſſeh and Ephraim his two ſons. When Jacob by a meſſenger was inform'd that Joſeph was coming, he ſtrengthened himſelf, and ſat upon the bed, leaning, it is likely, upon his ſtaff, for the ſupport of his feeble body. Upon Joſeph's arrival, Jacob acquainted him with the appearances God had favoured him with at Luz in the land of Canaan, when he promiſed to make him fruitful, and give that land to his ſeed after him. *And now*, added he, *thy two ſons Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee in Egypt, are mine*[1] : *as Reuben and Simeon*[2], who are my eldeſt ſons, *they ſhall be mine.* But *thy iſſue, which thou ſhalt hereafter have, ſhall be thine, and ſhall be called after the name of their brethren in their inheritance.* And in confering this privilege on thy two ſons I pay but a juſt

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[1] Hoc eſt, cenſebuntur non quaſi nepotes mei, uniuſque ex filiis haeredes, ſed quaſi eos ipſe genuiſſem ; quorum uterque unciam ſuam, in haereditate regionis mihi promiſſae, accipiet. Alioqui ſi inſtar Joſephi liberorum habiti fuiſſent, unciam tantum unam ex avitae haereditatis aſſe ſortiti eſſent. *Cleric.* Προσέταξε τοῖς ἰδίοις παισὶν, ἵνα τοὺς Ἰωσήπου παῖδας Ἐφραΐμιον καὶ Μανασσῆν εἰς τὸν αὐτὸν ἀριθμὸν περισῶσι, διαιρούμενοι μεθ' αὐτῶν τὴν Χαναναίαν. *Joſ. Jud. Ant.* L. ii. *c.* 8. § 1.

[2] *Chap.* xlix. 3, 5. 1 *Chron.* v. 1, 2.

reſpect

reſpect to thy mother Rachel, whom I loſt in childbed, and was forced to bury in my travels. If thou ſhouldeſt think proper to remove her bones to the cave of Machpelah, *I buried her in the way of Ephrath, but a little way to come unto Ephrath, the ſame is Bethlehem.* Jacob had all this while fixed his eyes upon Joſeph, but having finiſh'd this part of his diſcourſe, taking them off, he diſcovered two perſons near him; but his eyes were ſo dim and decayed with age, that he knew not who they were. Upon inquiry finding that they were Joſeph's ſons, he ſaid, *Bring them, I pray thee, unto me, and I will bleſs them.* When Joſeph had brought them near to his father, and made them kneel [1] down before him, he kiſſed them; and embracing them with the utmoſt tenderneſs, ſaid to Joſeph: *I had not thought to ſee thy face; and lo, God hath ſhewed me alſo thy ſeed.* Joſeph fearing they might preſs too much upon his aged and feeble father, took them *from between his knees*, where they kneeled, as Jacob ſat upon his bed; at the ſame time bowing himſelf *with his face to the earth.* He then placed *Ephraim in his right hand towards Iſrael's*

[1] *Ver.* 12.

left

left hand; and Manaſſeh in his left hand towards Iſrael's right hand, and brought them near unto him. Iſrael knowing by the ſpirit of propheſy [1], that Ephraim's poſterity would prove a more eminent tribe, than that of Maneſſeh, deſignedly croſſing his arms laid his right hand upon Ephraim's head, tho he was the younger, and then pronounc'd the following prophetic benediction: *God, before whom my fathers Abraham and Iſaac walked, the God who has fed me, ever ſince I have had a being unto this day, the angel* [2] *who redeemed me from all evil, bleſs the lads, and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude* [3] *in the midſt of the earth.* When Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him, and he attempted to remove it from Ephraim's head unto Manaſſeh's, ſaying: *Not ſo, my father, this is the firſt-born, put*

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[1] Ἐπιζάμενος τῆς μὲν κτῆσιν ἀγαθῶν, καὶ προειπὼν αὐτοῖς καλὰ προφητείαν, πῶς μέλλει ἡ ἐκ τῆς γενεᾶς αὐτῶν ἔθνος καλοικεῖν τὴν Χαναάιαν. *Joſ. Ant. Jud. Ibid.*

[2] See *Ainſworth.*

[3] Inſtar piſcium. Ut piſces maris multiplicentur. *Onk.* Et ut piſces maris in immenſum multiplicantur, ita filii Joſephi in medio terrae multitudine invaleſcant. *Jon.* Vid. *Boch. Hieroz. P.* i. *L.* i. *c.* 6.

thy

thy right hand upon his head. His father refuſed, and ſaid: *I know it, my ſon, I know it, he alſo ſhall become a people; but his younger brother ſhall be greater than he*[1], *and his ſeed ſhall become a multitude of nations.* He then concluded his benediction in this manner: When my poſterity ſhall expreſs their deſire of happineſs to others, it ſhall be by this form of ſpeech: *God make you like Ephraim and Manaſſeh.* After this Iſrael turning himſelf to Joſeph, ſaid: *Behold, I die,* but with full aſſurance, that *God will be with you, and bring you into the land of your fathers. Moreover I have given to thee one portion above thy brethren,* namely that which I firſt purchaſed of Hamor[2] for an hundred pieces of ſilver; and, when the Amorites afterward ſeiſed on it, I recovered again by force of arms.

As ſoon as Jacob had ended this diſ- Chap. 49.
courſe with Joſeph, perceiving his death very near, he ſends to the reſt of his ſons, ordering them to come all in a body to him, that he might tell them the future condition of themſelves and their poſterity; to which he commanded their utmoſt attention and regard.

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[1] *Num.* i. 33. *Deut.* xxxiii. 17.
[2] *Chap.* xxxiii. 19.

He begins with Reuben, the eldeſt of the twelve. *Reuben*, thou art my firſt born, my might and the firſt fruits [1] of my ſtrength. The excellency of dignity [2],

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[1] Cum vox *reſchith* principium et primitias ex aequo ſignificet; *primitias* interpretari maluimus, quod aptius ſit ad ſignificandum primogenitum, metaphora ex frugibus petita. Ita etiam primogeniti vocantur, *Deut.* xxi. 17. *Pſ.* lxxviii. 51. cv. 36. Unde fruſtra eos eſſe, qui vertunt *principium doloris mei*, ſatis apparet. Caeterum LXX. *intt.* ſenſum potius, quam verba reſpexere, quando verterunt, ἀρχὴ τῶν τέκνων μου. Vid *Cleric.*

[2] Videtur Jacobus hic reſpicere τῶν πρωτοτοκείων jura, quibus excidit Ruben. Ea quamvis illis temporibus aliqua eſſent, ut obſcurius, *Gen.* iv. 7. manifeſtius indicavit hiſtoricus divinus, *Gen.* xxv. 31. ubi, quo pacto ea Jacobus ab Eſavo emerit, narrat: attamen qua in re praecipue ſita eſſent, non ita liquet. *Hieronymus* quidem, in *Trad. Hebr. Onkelo* aliiſque Judaeis conſentientibus, tria eſſe vult, quibus fratribus anteferretur primogenitus; haereditatem, ſacerdotium, et regnum. At unde collegerint primogenitos patriarcharum aevo ſemper fuiſſe ſacerdotes et reges, neſcio. Certe familiis terrarum aliquo tractu ſeparatis, ſua ſibi ſacra faciebat, ſuiſque praeerat, niſi ſuperior in locis, in quibus degebat, eſſet poteſtas, quivis paterfamilias. Videtur potius dignitas intelligi aliqua, et duplo major in haereditate pars, quae primogenito tribuatur; et quae in haereditate Jacobi, in duodecim uncias diviſa, ſextans fuit. Eo certe ſextante Ruben excidit, Joſephuſque ejus loco donatus eſt, ut vidimus ad *cap.* xlviii. *v.* 22. Praeterea dignitate caeteras omnes tribus, ne Rubenis quidem poſteris exceptis, Judae tribus praeceſſit. Haec egregie confirmantur 1 *Paral*, v. 1, 2. quae verba, quia interpretationis loco eſſe poſſunt, hic recitabimus: *Is primogenitus quidem fuerat* [nempe Ruben] *ſed, polluto patris ſui lecto, data ſunt primogeniti jura filiis Joſephi filii Iſraelis, non tamen adeo ut in recenſendis generationibus primogeniti loco ponerentur; quia Juda eo uſque fratribus ſuis ſuperior fuit, ut ex eo dux eſſet, et primogeniti jura* [quatenus πρόσ]ημα complectuntur] *prae ipſo Joſepho obtineret.* Idem.

and

and excellency of power [1], haſten away, as water pour'd out, that thou ſhalt not excel [2], ſince *thou wenteſt up to thy father's bed*; at the time thou defiledſt it, they vaniſhed. *Simeon* and *Levi* are brethren, a like in diſpoſition, and combined in the ſame wicked deſigns, inſtruments of cruelty are their treaties [3]. My ſoul,

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[1] *Phachaz.* *Heb.* Duo hic potiſſimum obſervanda ſunt, quorum primum vocabulorum ſtructuram, alterum ſignificationem verbi ſpectat. Primo τὸ *jether*, *praeſtantia*, conjungatur neceſſe eſt cum verbis *phachaz* et *bhalah*; quorum hoc quartum comma claudit, illud incipit. Alioquin hiulca ac ſine ſenſu, quod liquebit inſpectis interpretibus, oratio eſt. Nec obſtare poteſt veriuum hodierna diſtinctio, quam a manu Moſis non eſſe ſatis inter eruditos conſtat. *Samaritanus codex* quidem habet, in ſecunda perſona, *phachaztha*, quod ſuit etiam in LXX. et *Hieron. cod.* qui vertunt ἐξύβρισας, et *effuſus es.* Sed quoniam in fine commatis rurſus occurrit *bhalah*, quae quo referatur non habebit, codd. noſtrorum praeferenda videtur lectio. Secundo, cum verbum *phachaz* dubiae ſit ſignificationis, et veteribus etiam interpretibus non ſatis notae, ut ex eorum inconſtantia in eo vertendo ſatis apparet; videndum an conjiciendo, quid ſibi velit, aſſequi poſſimus. Cum derivata ejus conjungantur cum vocibus *vanitatem* et *mendacium* ſonantibus, conjecere lexicographi *levitatem* et *inconſtantiam* eo ſignificari. Vide *Jud.* ix. 4. *Jer.* xxiii. 32. Sed petulantiae ac laſciviae notio aeque bene convenit. At hic, ubi cum *aqua* conjungitur, nulla aptior, ſeu ea metaphorica, ſeu propria ſignificatio, ei tribui poſſe videtur, ea quam *Hieronymo* debemus, *effuſa eſt ſicut aqua.* Oſtendit Rubeni Jacobus praecellentiam ejus, inſtar aquae, quae effuſa eſt, et in vapores reſoluta, et evanuit, nullam amplius eſſe, etc. *Cleric.*

[2] *Numb.* i. 21, 27.

[3] *Mecherothehem.* *Heb.* quae vox haud parum torſit interpretes, quod ſit ſemel in ſacris *Hebraeorum codd.* Alii vertunt

came not into their secret, unto their assembly mine honour was not united: for in their anger killed they a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel [2]:

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vertunt *in habitationibus eorum*, quasi sit praepositio praetermissa et vox *mechera* idem sonat ac *mechoura*, quam volunt, apud *Ezech.* habitationem significare. Alii eandem esse ac μαχαιραν contendunt, ut Jacobus dicat filios hosce suos gladiis succinctos vim injustam Sichemitis intulisse. Hinc multum abire non videtur *Vulg.* qui habet, *vasa iniquitatis bellantia*, sensum palpando, ut potuit, potius quam certam vocis significationem sequutus. Alii conventiones interpretantur, quia radix *machar* vendere significat: alii machinationes aut fraudes, quia eadem radix apud Arabas *machinari* ac *fallere* sonat. *Lud. de Dieu*, vir orientalium linguarum peritus, mavult vocis significationem ex Aethiopica lingua petere, in qua consilium significat. Hunc sequitur *Edm. Castel*, qui praeterea hanc interpretationem LXX potissimum auctoritate fulcire nititur, hi enim ἐξαίρεσιν, *consilium*, transtulerunt. Nos tamen, post tot eruditos viros, quibus in re obscura conjecturis indulgere licuit, Chaldaicae linguae usum, utpote Hebraicae propioris, sequi maluimus, favente praeterea historia, quam respiciebat Jacobus. In ea autem lingua, *mechar* est *despondere*; et sponsoris Dinae desponsatione facta, Sichemum circumvenerunt Simeon et Levi, ut narravit Moses, *Gen.* xxxiv. *Cleric.*

[1] Subnervārunt taurum, ἐνευροκόπησαν ταῦρον. LXX. hoc est succiderunt poplites, aut suffragines taurorum. Ita subnervati equi a Josua, *cap.* xi. 9. jussu Dei. Attamen *Vulgatus*, *Syrus*, *uterque Arabs*, *Jonathan* et *Onkelos*, de muro intelligunt. Vid. *Bochart. Hieroz. P.* i. *L.* ii. *c.* 11.

[2] Minatur enim hic duo, fratrum in vi Sichemitis inferenda concordium liberos non habituros agros vicinos, ne malo parentum exemplo corruptae duae tribus communi consilio quidquam simile olim aggrederentur; deinde ne ipsos quidem contribules continuum terrarum tractum in-

I will divide them in Jacob, and ſcatter them in Iſrael [1]. *Judah*, thou art fitly ſo called, for thy brethren ſhall praiſe thee: thy hand ſhall be on the neck of thine enemies [2], thy father's children ſhall bow [3] down before thee. Judah is a lion's whelp [4], from the prey, my ſon, thou art gone up in triumph. He kneeled [5] down, he couched, as an old lion, taking his reſt without fear of diſturbance; and as a lioneſs [6]. Who

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culturos. Utrumque autem evenit. Simeonis ſedes in mediis tribus Judae agris fuere, *Joſ.* xix. 1. Levitica vero tribus urbes ex unaquaque tribu ſibi attributas habuit. Vid. *Cleric.*

[1] *Gen.* xxix. 35.

[2] *Pſal.* xviii. 40. 1 *Sam.* xviii. 6, 7.

[3] Honore tribules tuos proſequentur, qualis primogenitis tribui ſolet. *Id.*

[4] Hic quoque gradatio eſt. Confertur enim primum Juda catulo leonis, deinde adulto leoni, denique leaenae quae terribilius utroque furit; qua figura res fortiter geſtae a tribu Judae, ejuſque incrementa, donec regnum Iſraelis ei proprium delatum ſit, deſcribuntur. Primam aciem in exercitu duodecim tribuum habuit, *Num.* x. 14. *Jud.* xx. 18. Prima veteres colonos ex agris ſibi a Joſua diviſis migrare coegit, *Jud.* i. 2. Primus judex, liberator a Deo Iſraelitis miſſus, ex hac eadem tribu fuit, *Jud.* iii. 11. Prima denique familia, cui perpetuum in Iſraelitas regnum conceſſum eſt, ad hanc tribum pertinuit, 2 *Sam.* vii. 13. *Cleric.*

[5] Hoc quoque fiduciae argumentum eſt, quod ad dormiendum non ſecedit in loca remota et abdita, ſed ſomnos capit ubivis; quaſi ſciat neminem eſſe, qui ubivis ſic dormientem excitare audeat. *Bochart. Hieroz. P.* i. *L.* ii. *c.* 2.

[6] *Labi*, leo annoſus non eſt, ut volunt; ſed leaena, quae leonem aequat, aut etiam ſuperat, robore et feritate. Hinc *Herodotus L.* iii. *c.* 108. Ἡ λέαινα, ἐὸν ἰσχυρότατον καὶ θρασύτατον. *Boch. Hier. P.* i. *L.* 3. *c.* 1.

ſhall raiſe him up? *The ſcepter* [1] *ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh* [2] *come, and unto*

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[1] Non recedet virga ex Jehudah, et legiſlator de inter pedes ejus, uſquequo veniat Schilo, et ei obedientia, expectatio, conventus populorum. *Heb. text. verſ.* Non auferetur ſceptrum de Juda, et dux de femore ejus, donec veniat, qui mittendus eſt, et ipſe erit expectatio gentium. *Vulg.* Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς προσδοκία ἐθνῶν. LXX. Non auferetur habens principatum a domo Judae, neque ſcriba a filiis filiorum ejus, uſque in ſeculum; donec veniat Meſſias, cujus eſt regnum, et ei obedient populi. *Onk.* Non auferetur ſceptrum de Juda, et dux de vexillis ejus, donec veniat pacificus, et ad ipſum congregabuntur populi. *Sam. verſ.* Non deficiet ſceptrum de Juda, et expoſitor de inter pedes ejus, donec veniat is cujus illud eſt, et ipſum expectabunt gentes. *Syr. verſ.* Non ceſſabunt reges et praeſides ex domo Judae, et ſcribae docentes legem ex ſemine ejus, uſque ad tempus, quo veniet rex Meſſias minor filiorum ejus, et propter eum colliqueſcent populi. *Jon. T.* Non deficient reges de domo Juda, neque periti doctores legis de filiis filiorum ejus, uſque ad tempus, quo veniet rex Meſſias, cujus eſt regnum, et ei ſubjicientur omnia regna terrae. *Jeruſ. T.* To repreſent the various interpretations, which are given of this prediction, would require a long diſcourſe; I ſhall therefore refer the curious to *Pugio fidei*, *Le Clerc*, *Huetius*, *Kidder*, and *Sherlock*.

[2] Ut ex *ſir*, id eſt, *cantico*, Phoenices *ſiran*, et Graeci fecere *Sirenes*; ita ex *Silo* vel *ſil* ab illis *ſilan*, ab his *Silenus* dictus. Et quia de Silo dicitur, *illius erit doctrina populorum*, vel *congregatio docendi cauſa*, Silenum aiunt fuiſſe valde doctum, et Bacchi εἰσηγητὴν καὶ διδάσκαλον τῶν καλλίστων ἐπιτηδευμάτων. Additur ſive de Chriſto, ſive de Juda, ut quidam volunt: *ligans ad vitem aſellum ſuum, et ad generoſam vitem pullum aſinae.* Inde Silenus eſt aſino plerumque vectus, et Baccho deo vitium comes indiviſus adhaerens. Tale eſt, quod calcandis uvis ideo Silenum

unto him ſhall the gathering of the people be. Binding his foſe unto the vine, and his aſſes colt unto the choice vine, he waſhed his garments in wine, and his clothes in the blood of grapes. His eyes ſhall be red with wine, and his teeth white with milk. *Zebulun* [1] ſhall dwell at the haven of the ſea, near the lake of *Tiberias*, or ſea of Galilee, whoſe border ſhall go up from thence to the mediterranean, where there ſhall be a haven for ſhips, even to the country of Zidon or

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num addicunt, quia ſequitur: *Lavat in vino veſtimentum ſuum, et in ſanguine uvarum operimentum ſuum*, inſtar calcantium in torculari, ut explicatur in *Eſai.* v. Sed nihil tam impium, quam quod Silenum ſemper ebrium eſſe fingunt, et

Inflatum heſterno venas, ut ſemper, Iaccho:

quia ſtatim additur, *rubent illi oculi ex vino:* ac ſi eodem id ſenſu dicatur, quo a Salomone, *Prov.* xxiii, 29, 30. *Cui rubor oculorum? iis, qui vino immorantur.* Sileno denique pro cibo,

καὶ βοὸς γάλα:

quia prophetia finitur hac clauſula: *Et dentes ex lacte albeſcent.* Nihil poterat diabolus foedius comminiſci, etc. *Boch. Can. L.* i. *c.* 18.

[1] It is remarkable, that Jacob mentions Zebulun before Iſſachar, who was his elder brother, *ch.* xxx. 11. for no other reaſon, that I can diſcern, but becauſe Zebulun's lot was to come up before Iſſachar's, in the diviſion of the land: his being the third, and Iſſachar's the fourth, *Joſ.* xix. 10, 17. By this they were taught, that their habitation in the land of Canaan was the gift of God, and did not come by chance; their forefathers having ſo long before predicted the very portion they ſhould inherit. *Patrick.*

Phoenicia. *Iſſachar*, like a ſtrong aſs [1], ſhall be patient of rural toils, couching down between two burdens [2]. And ſeeing reſt [3] to be good, and his country [4] pleaſant, will bow his ſhoulder to bear, and become a ſervant to tribute [5], ſubmiting

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[1] Videtur autem ſignificare Jacobus Iſſaſcharis poſteros fore inſtar jumentorum, et quidem aſinorum, laborioſos. Quando enim quiſpiam animali confertur, ei videtur tribui, quod in eo animali inſigne eſt. Vide quae notavimus ad *cap.* xvi. 12. de Iſmaele, qui onagro confertur. *Philo* de ſacrificiis Abelis et Caïnis: πόνε μὲν ὄνος, πλῆθικὸν γὰρ τὸ ζῶον. Quia autem labore et induſtria opes comparantur, *Onkelos*, potentem divitiis, haec verba παραφράζει. *Cleric.*

[2] *Repagula* vertimus, quia inter gemina repagula (quod vocis hujus forma duali optime exprimitur) in ſtabulis jumenta labore feſſa quieſcunt, *Jud.* v. 16. Favet et vocis notatio, nam *ſchaphath* eſt *ordine diſpoſuit*, nec greges ordine in ſtabulis continentur, niſi repagulorum ope. Alii cum *Vulgato* et *Onkelo* vertunt *terminos*, intelliguntque terminos, ſeu fines tribuum finitimarum; quod voluiſſe videntur LXX, qui habent κλήρους, hoc eſt, agros ſorte diviſos. Alii, cum hiſce *Jud.* v. 16. δίγομίας duas ſarcinas reddunt. *Deut.* xxxiii 18. *Id.*

[3] *Mnucha* non modo *requiem*, ſed locum, in quo quis requieſcit, frequenter ſignificat. *Num.* x. 35. et *Deut.* xii. 9. *Id.*

[4] Fertiliſſimam autem et amoeniſſimam fuiſſe eam Chananaeae partem, quam inſiderunt Iſſaſcharis poſteri, intelligemus, ſi meminerimus eorum, quae de Galilaea inferiori, quae hujus tribus agros complectebatur, ſcripſit *Joſephus*, cum alibi, tum *De bello Judaico*, *L.* iii. *c.* 4. Πίων ἐς, inquit, πᾶσα καὶ ἔυβοτος καὶ δένδρεσιν παντοίοις καλάφυτος, ὡς ὑπὸ τῆς ἐυπαθείας προσκαλέσασθαι, καὶ τὸν ἄκρις ἀγῆς φιλόπονον.

[5] Ἰσσάχαρ τὸ καλὸν ἐπεθύμησεν (pro *chamor*, *aſinus*, potuerunt legere *chamad*, *concupivit*; ſed τὸ καλὸν nihil habet

mitting to heavy taxes to be excuſed from the ſervices of war, rather than loſe his repoſe. *Dan*, tho a ſon of a concubine, ſhall *judge* [1] or rule his people, alluding to his name, as one of the tribes of Iſrael. Dan managing rather by ſubtlety, than open war, ſhall be as a ſerpent [2] by the way, an adder in the path, that biteth the horſe's heels, ſo that his rider ſhall fall backward. I have waited for thy ſalvation [3], O Lord. *Gad*,

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habet affine voci *garem*) ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων, καὶ ἰδὼν τὴν ἀνάπαυσιν ὅτι καλὴ, καὶ τὴν γῆν ὅτι πίων, ὑπέβηκε τὸν ὦμον αὐτοῦ εἰς τὸ πονεῖν (*lisbot*, ad bajulandum) καὶ ἐγενήθη ἀνὴρ γεωργός. LXX.

[1] Videtur ſignificare Jacobus Danitas aeque tribui ſuae jura dicturos, ac aliarum tribuum magiſtratus ſuis quoſque tribulibus. Quo ſenſu *ham* tribum ipſam Danitarum ſignificat. Sed *Onkelos* omnes Iſraelitas intellexit, et ſic παραφράζει: *De domo Dan eligetur et exſurget vir, in cujus diebus liberabitur populus ejus, et in cujus annis requieſcent tribus Iſraelis*, etc. Deſignat *Samſonem*, quem nomine appellant *Jon.* et *Jer.* Is certe Danita fuit, et per viginti annos Iſraelem judicavit. *Jud. c.* xiii. *Cleric.*

[2] Vid. *Boch. Hieroz. P.* ii. *L.* iii. *cap.* 12. Καὶ γενηθήτω Δὰν ὄφις ἐφ ὁδῷ, ἐγκαθήμενος ἐπὶ τρίβῳ, δάκνων πτέρναν ἵππου, καὶ πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω. τὴν σωτηρίαν περιμένων κυρίε. LXX.

[3] Non liberationem Gedeonis ego expecto, neque liberationem Samſonis ego perſpicio, quia liberatio eorum temporalis liberatio fuit; ſed ego ſalutem tuam expecto, et perſpicio, Domine, quia liberatio tua liberatio ſeculorum, *Jon. T.* Non redemptionem Gedeonis, filii Joas expectat anima mea, quae eſt temporalis; neque redemptionem Samſonis, quae eſt ſalus creata; ſed redemptionem, quam dixiſti verbo tuo venturam eſſe populo tuo, filiis Iſrael, hanc redemptionem tuam expectat anima mea. *Jeruſ. T.*

a troop [1] ſhall overcome him; but he ſhall overcome [2] at the laſt. Out of *Aſher*'s countrey ſhall ariſe moſt excellent proviſions of all ſorts [3], and part of it ſhall yield the choiceſt fruits [4], fit to be ſerved up to the table of kings. *Naphtali* is a hind let looſe [5], loving liberty, he freely ſpeaks his mind, and is maſter of addreſs. *Joſeph* is a fruitful bough, even a fruitful bough by a well, whoſe branches run over the wall. The archers [6] have ſorely grieved him, and ſhot at him, and hated him. But his bow remained firm, the ſtrength [7] of

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[1] *Jud.* x. 7, 8, 17. *Jer.* xlix. 1. *Amos* i. 13.

[2] *Jud.* xi. 33. 1 *Chron.* v. 18, 22.

[3] *Deut*, xxxiii. 24.

[4] *Joſ.* xix. 26.

[5] Νεφθαλεὶμ ἔλεχ☉ ἀνειμένον ἐπιδιδὸς ἐν τῷ γεννήματι κάλλος. LXX. Nephthali cervus emiſſus, et dans eloquia pulchritudinis. *Vulg.* Neptali, in terra optima cadet ſors ejus, et poſſeſſio ejus erit faciens fructus; laudabunt et benedicent ſuper eos. *Onk.* Naphtali nuntius velox, ſimilis cervo currenti ſuper rupes montium, annuntians laetum nuntium; annuntiavit enim hactenus Joſephum vivere, et ipſe expeditus fuit, ut abiret in Aegyptum, et afferret inſtrumentum agri ſpeluncae duplicis, in quo nulla erat ipſi Eſau portio: et quando aperuit os ſuum in ſynagoga Iſrael ad laudandum, probatior erat reliquis linguis. *Jon. Jer. T.* Vid. *Bochart. Hieroz. P.* i. *L.* iii. *c.* 18.

[6] Intelliguntur filii Jacobi, qui fratrem male habuerunt, et quorum ſcelera in Joſephum, quaſi tela habentur in eum conjecta. *Cleric.*

[7] *Zroah* proprie *brachium*, ſed metaphorice *vires* ſignificare plurimis ex locis liquet, quae prae caeteris lexicographis collegit *Val. Schindlerus*. Id.

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his hands was confirmed by the power of the mighty God of Jacob, from thence he is the ſhepherd, the ſtone of Iſrael, their help in the time of famine: even by the God of thy father, who ſhall help thee, and by the almighty, who ſhall bleſs thee with bleſſings of heaven [1] above, bleſſings of the deep [2] that lieth under, bleſſings of the breaſts [3], and of the womb. The bleſſings of thy father Jacob are greater than the bleſſings of my progenitors, Abraham and Iſaac, unto the utmoſt bounds of the everlaſting hills, Baſhan and mount Ephraim; or, unto all that is moſt deſirable [4] in thoſe antient hills, abounding with moſt excellent fruit; they ſhall be on the head of Joſeph, on the crown of the head of him, who was diſtinguiſh'd from his brethren in eminence and dignity. *Benjamin*'s tribe

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[1] *Benedictiones coeli* dicuntur tempeſtivi imbres, roreſque copioſi, quibus foecundatur tellus, ut uberes ſegetes emittat. Iis fit, ut terra ſit *benedicta*, hoc eſt, fertilis. *Id.*

[2] Ut inter haſce benedictiones et ſuperiores ſit oppoſitio, neceſſe eſt *abyſſum* hic dici terram, aut potius ſubterraneos latices, quibus plantae alantur. *Deut.* viii. 7. *Cleric.* Vid. *Voſ. Idol. L.* ii. *c.* 77.

[3] Ordo naturae eſſet *uteri* et *uberum*, nam prius utero concipiuntur infantes, quam uberibus alantur. Similem inverſionem obſervavimus ad *verſ.* 23. Optat Jacobus Joſephi poſteris numeroſam ſobolem, quae ex felici partu matrum, et commoda puerorum nutritione oritur. *Id.*

[4] Vid. *Cleric.*

of a martial genius ſhall ravin[1] as a wolf, and ſuch ſucceſs ſhall attend them in their wars, that they ſhall have the prey divided in the evening to eat till morning. As ſoon as Jacob had finiſhed this famous prediction relating to the poſterity of his twelve ſons, the patriarchs, and heads of the twelve tribes of Iſrael, he gave it in ſtrict charge to them all, as he had before done in particular to Joſeph, to ſee him buried in Canaan, in the ſepulcher of his anceſtors; giving an exact deſcription of the place, that they might not miſtake it, when they ſhould go to bury him; and the particulars of its former purchaſe and poſſeſſion to clear their title to it, if the inhabitants of Canaan, from whom he had been abſent ſome years, ſhould diſpute the laying his body there. And having now no more to ſay, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

Chap. 50. When Joſeph ſaw his father was dead, he fell upon his face to cloſe his[2] eyes, and kiſs him; which he did with the tendereſt expreſſions of filial affection. After this he gave orders to his ſer-

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[1] Vid. *Boch. Hieroz. P.* i. *L.* iii. *c.* 10.
[2] *Chap.* XLVI. 4.

vants

vants, the phyſicians [1], to embalm his father [2]. Forty days were taken up in embalming the body with myrrh, caſſia, and other ſpices, after which it lay in nitre thirty days, and then they wraped it in fine linen and gums; all which time

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[1] Ἐνλαφιασαῖς. LXX.

[2] Εἰσὶ δὲ οἱ ἐπ' αὐλῷ τέτῳ καλέαλαι, ϗ τέχνην ἔχεσι τάυτην. Οὗλοι ἐπεὰν σφι κομιδῇ ὁ νεκρὸς, δεικνύασι τοῖσι κομίσασι παραδείγμαλα νεκρῶν ξύλινα, τῇ γραφῇ μεμιμημένα. Καὶ τὴν μὲν σπεδαιοτάτην αὐλέων φασὶ εἶναι τὸ ἂν ὅσιον ποιεῦμαι τὸ ὄνομα ἐπὶ τοιέτῳ πράγμαλι ὀνομάζειν· τὴν δὲ δευτέρην δεικνύασι ὑποδεεςέρην τε τάυλης ϗ ἐυλελεςέρην· τὴν δὲ τρίτην, ἐυτελεςάτην. Φράσαντες δὲ, πυνθάνονλαι παρ' αὐτέων κατὰ ἥν τινα βέλονται σφι σκευασθῆναι τὸν νεκρὸν· οἱ μὲν δὴ ἐκποδὼν μιδῷ ὁμολογήσαντες, ἀπαλλάσσονλαι· οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι ὧδε τὰ σπεδαιόταλα ταριχεύσι. Πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυξωτήρων ἐξάγυσι τὸν ἐγκέφαλον, τὰ μὲν αὐλῷ ὕτω ἐξάγονλες, τὰ δὲ φάρμακα ἐγχέονλες. Μελὰ δὲ λίθῳ Αἰθιοπικῷ ὀξέι παραχίσανλες παρὰ τὴν λαπάρην, ἐξ ὧν εἷλον τὴν κοιλίην πᾶσαν. ἐκκαθήραντες δὲ αὐλὴν, ϗ διηθήσανλες ὄινῳ Φοινικηΐῳ, ἄλλις διηθέσι θυμιήμασι τετριμμένοισι· ἔπειτα τὴν νηδὺν σμύρνης ἀκηράτε τετριμμένης, ϗ κασίης, ϗ τῶν ἄλλων θυμιημάτων, πλὴν λιβανωλῦ πλήσανλες, συρράπλεσι ὀπίσω. Ταῦτα δὲ ποιήσανλες, ταριχέυσι λίτρῳ, κρύψανλες ἡμέρας ἑβδομήκονλα· πλέονας δὲ τελέων οὐ ἔξεσι ταριχεύειν. Ἐπεὰν δὲ παρέλθωσι αἱ ἑβδομήκονλα, λόσανλες τὸν νεκρὸν, καλιλίσσουσι πᾶν αὐλῦ τὸ σῶμα σινδόνος βυσσίνης τελαμῶσι κατατέμημένοισι ὑποχρίονλες τῷ κόμμι, τῷ δὴ ἀνλὶ κόλλης τὰ πολλὰ χρέωνλαι Αἰγύπτιοι. Ἐνθεῦλεν δὲ παραδεξάμενοί μιν οἱ προσήκονλες ποιεῦνλαι ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ ἐσεργνῦσι τὸν νεκρόν, καὶ καλακλείσανλες ἔτω θησαυρίζυσι ἐν οἰκήματι θηκάῳ, ἰσάνλες ὀρθὸν πρὸς τοῖχον. Οὕτω μὲν τὲς τὰ πολυτελέσλα σκευάζυσι νεκρές. *Herod. L.* ii. *c.* 86. Vid. *Diod. Sic. L.* i. *p.* 57. *ed. Paris.*

it being the Egyptian cuſtom to mourn [t] for the deceaſed, the Egyptians, who belonged to Joſeph, obſerved it out of reſpect to him. When the days of mourning were paſt, Joſeph by the officers of the court addreſſes to the king, for leave to bury his father with his anceſtors in the land of Canaan, purſuant to a ſolemn ingagement by oath, his father had laid him under, to ſee it done; aſſuring Pharaoh that after the funeral was over, he would return. To this requeſt the king, in conſideration of his oath, freely conſented. And beſides all the houſe of Joſeph, and his brethren, and his father's houſe, excepting ſuch as were neceſſary to look after their little ones, and their flocks; a conſiderable number of Pharaoh's principal officers both in court and kingdom, by his order, went up to do honour to the funeral, attended with chariots and horſemen, as a guard to Joſeph. At their entrance

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[t] Θρῆνοι δὲ καὶ ταφαὶ σφέων ἐσὶ ἄιδε, τοῖσι ἂν ἀπογένηται ἐκ τῶν οἰκηίων ἄνθρωπος, τῷ τις καὶ λόγῳ ἦ, τὸ δῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκηίων τίλλων καὶ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ πρόσωπον. κἀπειτα ἐν τοῖσι οἰκηίοισι λιπόντας τὸν νεκρὸν, ἕλκειν ἀνὰ τὴν πόλιν σφοώμενοι, τύπτονται ἐπεζωσμένοι, καὶ φαίνουσαι τὰς μαζούς· σὺν δὲ σφι αἱ προσήκουσαι πᾶσαι. Ἐτέρωθεν δὲ οἱ ἄνδρες τυπτόνται, ἐπεζωσμένοι καὶ ἔτοι. Ἐπεὰν δὲ ταῦτα ποιήσωσι, ἔτω ἐς τὴν ταρίχευσιν κομίζουσι. *Herod. ibid.*

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into that part of the country, where the ſepulcher was, the company ſtopt at a place convenient for their ſtay, where for the ſpace of ſeven days, the time of publick mourning [1] among the Jews, they expreſs'd their greateſt lamentation; which occaſioned the inhabitants of the land to call the name of the place *Abelmizraim*, that is, the *Egyptian mourning*. Thence the proceſſion continued to the cave of the field of Machpelah, where Jacob's ſons intered their father, according to his order. Joſeph, after he had buried his father, returned into Egypt, with all who went up with him to the funeral.

The ten brethren upon their return calling to their remembrance their former ill uſage of Joſeph, fell under an apprehenſion, that Joſeph all this time might have only ſmothered his reſentments, out of reſpect to his father; but that now he was gone, they muſt expect to ſuffer for old injuries. They ſent therefore under the impreſſion of fear a meſſenger to Joſeph, feigning that their father before he died had commanded them, who were his brethren, and the ſervants of the God of his father, to entreat his pardon for

[1] 1 *Sam.* xxxi. 13. *Eccluſ.* xxii. 13. *Judith* xvi. 29.

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the treſpaſs they had done him. This meſſage raiſed ſuch tender emotions in the mind of Joſeph, that he wept. When his brethren heard the concern that Joſeph had expreſſed at ſuch a ſuſpicion, they ventured to come all in perſon, and throw themſelves at his feet, ſaying, We be thy ſervants: whereby they farther fulfiled his dream. Joſeph then ſaid to them, Fear not[1]: ſhall I puniſh you for that, which God hath turned ſo much to all our advantage? It is true indeed, you thought to deſtroy me; but God deſigned by that very evil contrivance of yours to bring about the greateſt good to you and me. *Now therefore fear ye not, I will nouriſh you, and your little ones; and he comforted them, and ſpake kindly to them.*

And now to conclude this part of the hiſtory: Joſeph continued his poſt in Egypt to the hundred and tenth year of

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[1] Sumne is, qui Deo aequalem me putem, ut voluntati ejus adverſari aggrediar? Videtur is ſenſus eſſe LXX, qui habent, τῷ γὰρ Θεῷ εἰμι ἐγώ: hoc eſt, libenter in Dei poteſtate ſum, ejuique voluntati meam conſentaneam eſſe oportere exiſtimo. Sed clarius *Aquila*: ὅτι μὴ ἀντὶ Θεῷ ἐγώ, interrogatione per negationem expreſſa: cujus rei exempla vide ad *cap.* XLI. 16. *Symmachus* ſimiliter: μὴ γὰρ ἀντὶ Θεῷ εἰμι ἐγώ. *Vulgatus* paraphraſi eundem ſenſum expreſſit, *Num Dei poſſumus reſiſtere voluntati?* Vide hic *Scholiaſt. Graec. Vatic.* Haec *Cleric.*

his life, all which time Jacob's family dwelt there, under his protection, in a prosperous condition: and he had the pleasure of seeing his father's prophetic blessing upon his own two sons in part fulfiled; for he saw great grandchildren from Ephraim, and grandchildren by one branch of Manasseh. Joseph some time before his death thought proper to remind his brethren of the antient and repeated promise of God, to bestow the land of Canaan upon them; and assuring them that providence would in due time undoubtedly accomplish it, charged them upon their oaths, when he should dye, to preserve his body in Egypt, till their general departure into Canaan, and then to carry the remains of it along with them thither. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put into a coffin in Egypt, and kept till their departure from thence; which happened about an hundred and forty four years after. Thus with the death of Joseph endeth the book of *Genesis*, containing the history of two thousand three hundred sixty nine years of the world.

2. Having brought down this period of the history as far as I propos'd, I shall, according to the method I have hitherto observ'd, make such remarks, as may

be proper to discover the wisdom and goodness of this part of revelation.

Since degeneracy had prevail'd so far, as to infect the race of Shem, it is at first view evident, that it was wise, and kind, to separate a family to keep up the worship of the true God; and by particular favours express'd to it on that account, to excite the attention of those, among whom they should sojourn; and in the head of that family to exhibit an eminent and distinguished example both of faith and obedience, and of rewards that should attend the practice of them. To enter into a long discourse upon the happy tendency and usefulness of such an example would be perfectly needless. I shall therefore immediately proceed to represent Abraham, as a remarkable pattern of faith and obedience, and of divine favours which in consequence attended him; and then consider the particular circumstances which accompanied that example.

By faith is meant in scripture such a firm belief of religious principles, such trust and confidence in the power and faithfulness of God to perform his promises, and reward his sincere servants, arising from proper and sufficient evidence; as influences a man, in opposition

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to all the temptations of a corrupt world, to obey God with uprightneſs and conſtancy. Of ſuch a faith Abraham was an eminent and remarkable example. When *Jehovah*, the God of glory, appeared to him in Ur of the Chaldees, and ordered him to leave his country, and his kindred, and incouraged him by a promiſe of peculiar bleſſings; he readily complied, tho he was entirely unacquainted with the place, to which he was to bend his courſe, thro a rational and well grounded faith. That this inſtance of his faith was ſuch, may eaſily be made to appear. For, beſides the evidence which aroſe to Abram from the circumſtances of the appearance itſelf, and the reaſonableneſs and propriety of the deſign of his removal from Ur; when he communicated the affair to Terah his father, Terah probably repreſented to him, that ſuch appearances had been before made to Noah, and (tho in a different manner, as with terrible majeſty) at the confuſion of the firſt language. Theſe relations of his father, Abram could not but entertain as true; ſince Terah living two hundred and five years was contemporary with Noah one hundred and twenty eight years of that time, and with Shem the entire period of his life, and with Peleg, in whoſe days happened *the diviſion*, one

hundred and eighteen, and therefore muſt be very capable of knowing the truth of thoſe facts; and his removal with Abram from Ur to Charran evidently proved, that he ſincerely believed them himſelf. Tho Abram was detained at Charran by the infirmity of his aged father, whom duty obliged him to attend there; yet ſoon after his death he removed from thence to Canaan, and paſſed thro the land to Sychem, from a firm belief of the command he had received from God at Ur, and a full perſuaſion of the accompliſhment of the promiſe God then had made to him. From the ſame principle Abram built an altar to Jehovah at Sychem, and on the mountain which lay eaſtward of Bethel, and called upon his name. When the Lord appeared to Abram to comfort him, after Lot had ſeparated from him, and gave him a promiſe of the land of Canaan, Abram expreſſed his faith by walking thro it, as Jehovah had commanded him. His dependance upon God alone for his proſperity appeared in the refuſal of the offer, which the king of Sodom, a deſcendant of Canaan, had made to him, when he returned victorious over the four eaſtern princes. And tho at firſt view Abram's expoſtulating with God, when he had aſſured him that he would

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be his ſhield, and exceeding great reward, *Lord, what wilt thou give me, ſeeing I go childleſs?* ſeems to carry in it an air of unbelief, yet the contrary is evident; ſince when God promiſed him then, that *a ſon of his own body ſhould be his heir*, Abram believed, notwithſtanding he was at that time eighty four years old, and (which rendered it extremely improbable) Sarai, who had all along been barren, was ſeventy four. And this his faith was ſo pleaſing to God, that *he counted it to him for righteouſneſs*. When the Lord at the ſame time declared to him, that he had brought him out of Ur of the Chaldees to give him that land, in which he ſojourned, to inherit, Abram expreſſed his concern to have a farther confirmation of his faith, by requeſting a ſign, which God graciouſly complied with; when, as a ceremony of his entring into covenant with him, a ſmoaking furnace and a burning lamp paſſed between the pieces of the heifer, and the ſhe-goat, and the ram, which were divided and laid one againſt another. In the ninety ninth year of Abram and eighty ninth of Sarai Jehovah appeared to Abram, and by the name of *El Shaddai*, the *almighty God*, aſſured him, that he ſhould have a ſon by Sarai. And tho thro the fatigue, which attended his long and frequent journeys,

and the cares which aroſe from his ſojourning in a ſtrange land, he was not in circumſtances to expect ſuch a bleſſing; and the perpetual barreneſs of Sarai, and her advanced age, rendred the accompliſhment of the promiſe impoſſible in a courſe of nature: yet *he ſtaggered not thro unbelief; but was ſtrong in faith, giving glory to God*, by a full perſuaſion of his power and faithfulneſs. After Abraham had entered into a league with Abimelech, he planted a grove in Beerſheba, and called there upon the name of *Jehovah*, as the God of the world, expreſſing thereby his firm belief, that he was the ſource of all power, and the director and governour of all beings. Abraham having no reaſon to doubt, that the command he had received to offer up his ſon Iſaac came from God, who had in an extraordinary manner given him to him, by faith went to the land of Moriah with a fixed intention to ſacrifice him; not doubting, if God ſhould permit the execution of his own order, but he would reſtore to life him, to whom the ſpecial promiſe refered, ſince in this inſtance God could not in any other way evidence his faithfulneſs. When Abraham upon the juſteſt reaſon reſolved to marry his ſon Iſaac to one of his own family, and not to any of the Canaanites, and for

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that purpoſe ſent his ſteward Eleazer to Bethuel, who deſcended from Nahor Abraham's brother; after Eleazer had taken an oath in the name of *Jehovah*, the God of heaven and earth, to be faithful, Abraham expreſſed his aſſured expectation of ſucceſs: *The lord God of heaven, who took me from my father's houſe, and the land of my kindred, and who ſpake unto me, and who ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and proſper thy way.* Thus a firm belief of God as immutable [1] in his nature and promiſes; as the object of worſhip [2], and creator and governour of the world; as the ſupreme Lord [3] and ſource of all power [4]; as the almighty [5] and all ſufficient God [6], the moſt high poſſeſſor [7] and Lord of heaven and earth; influenced Abraham in his whole conduct, whereby he became a remarkable example of faith.

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[1] *Jehovah, Jah Ehjeh.*

[2] *Eloah, Elohe, Elohim,* which are probably derived from an Arabic root, which ſignifies *to worſhip.*

[3] *Adonai.*

[4] *El.*

[5] *El ſhaddai.*

[6] *Eljon,* ὕψιστος.

[7] *Koneh ſchamaim vaarets.* Vid. *Joh. Buxt. De nominibus Dei.*

Abraham was in like manner an eminent and diſtinguiſhed pattern of ſincere and conſtant, tho not altogether perfect and faultleſs obedience; without which he could not with propriety be ſaid to have believed, or his faith would not have been true and genuine. When God commanded him to quit Ur, and go into a land which he would ſhew him; the uneaſineſs of leaving his country and relations, and the length and hazard of the journey did not diſcourage him, but he readily complied. Wherever he ſojourned in Canaan for any time, he built an altar, and *worſhiped with his family*, calling upon the name of Jehovah, and travelled thro all the land (tho he knew the inhabitants were idolatrous, and unfriendly to the deſcendants of Shem) in compliance with a divine order. When a difference aroſe between Abram's ſervants and the ſervants of Lot, Abram expreſſed great prudence in preventing a quarrel between themſelves, and ſhewed remarkable condeſcenſion to his nephew (ſince it was proper they ſhould ſeparate) in offering to him the choice of all the country around. He ſhewed likewiſe a due concern and proper affection for this his relation, when he heard that he was taken captive: for arming his own trained ſervants, and joining the

the forces of his allies, he reſcued him, and retook all his poſſeſſions. Whatever there was peculiar in Abram's giving tithes to Melchiſedek, yet ſince he did it, as Melchiſedek was a worſhiper of the moſt high God, poſſeſſor of heaven and earth, he diſcovered in this his conduct a due and becoming reverence of the true God. When Abram refuſed the offer, that the king of Sodom, a deſcendant of Canaan, made him of the goods, which were taken from the eaſtern princes, he gave an example of depending ſolely upon God for being inriched; which, tho in different circumſtances it may not be binding to others, yet appeared in the caſe of Abram to be extremely beautiful; ſince he had an expreſs promiſe from God, that he ſhould inherit the land of Canaan, and that *he* would make of him *a great nation*, and would *bleſs* him, and *make his name great*. Abram's kind conduct to Sarai, when ſhe complained, and probably with reaſon, of the behaviour of Hagar, was remarkable; ſince the one was barren, and there was a proſpect of having a child by the other: *Behold, thy maid is in thine hand, do to her as it pleaſeth thee.* When a particular promiſe was made to Abram of a ſon by Sarai, who ſhould be called *Iſaac*, and be his heir, Abraham expreſſed his natural affection to Iſhmael: *O that Iſhmael*

Iſhmael might live before thee! for that deſire did not ariſe from any disbelief of the promiſe, wherewith God at that time had favoured him. When God commanded Abram, that he and all the males of his family ſhould be circumciſed, and for the future every male, that was born in his houſe, ſhould be circumciſed on the eighth day after his birth; neither the pain of the rite (which to him, who was then ninety nine years old, muſt be conſiderable) nor the diſgrace that might attend the performance of it, nor the hazard or trouble of it in reſpect to his ſervants, diſcouraged him; but to ſhew the readineſs of his obedience, on the ſame day he had received the order, he put it in execution. Jehovah after this treated Abraham as a friend, when deſigning to deſtroy Sodom and Gomorrah he ſaid, *Shall I hide from Abraham that thing which I do?* and then gave him an illuſtrious character, as a reaſon of opening his intention to him: *For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of Jehovah to do juſtice and judgment; that the Lord may bring upon Abraham that, which he hath ſpoken of him.* After Jehovah had communicated to Abraham his deſign to deſtroy Sodom, Abraham was touched with compaſſion, and in the humbleſt

humbleſt manner interceded with him, that he would ſpare the city for the ſake of the righteous, which might be in it. When Abraham had receiv'd a command *to hearken to Sarah's voice*, in deſiring that Hagar and Iſhmael might be diſmiſſed, Abraham without delay executed that order, notwithſtanding the great affection he had to Iſhmael as his firſt-born, in ſuch a manner, as at once to let Hagar and Iſhmael ſee, that Iſaac only was to be his heir; and to expreſs his own confidence in the former promiſe of God's protecting Iſhmael, and favouring him with an honourable and numerous poſterity.

After God had thus train'd up Abraham for a long time in his ſervice, by obliging him to perform inſtances of duty, which were attended with great difficulties; he was pleaſed to try his obedience with a command to offer up Iſaac, his only ſon by Sarah, to whom he had the greateſt affection, and in whom God had eſtabliſhed his covenant; a trial which required the cleareſt and moſt unbias'd mind to judge of, and the firmeſt and ſteddieſt faith to attempt. It appears by the event, that God did not intend that he ſhould actually offer him up; but when this was not known to Abraham (whatever conjecture that way might

might ariſe in his mind in reaſoning upon it) the injunction muſt be ſeen by him in ſuch a light, as to warrant every ſtep he took towards the accompliſhment of it. If Abraham had had a ſon while he was in Ur of the Chaldees, and the God of glory at his firſt appearance had given him a command to offer him up, he might reaſonably have doubted, whether he had evidence ſufficient to warrant his compliance with ſuch an injunction. From whence it ſeems to follow, that ſuch a command would not have been proper for the God of glory to have given at that time. The caſe before us was without doubt widely different. Abraham had received the favour of ſeveral ſuch appearances, and the promiſes, which were in that way made to him, he had found by the experience of at leaſt fifty years to have been fulfiled; and ſince God appeared now, when he ordered him to offer up Iſaac, in the ſame manner as he had done, when he promiſed him (which promiſe tho made at a time that in a courſe of nature he had no reaſon to expect ſuch a bleſſing, yet at the fixed period was accompliſhed) Abraham could not doubt, but that the command was from God. But, tho I doubt not but the luſtre or glory, which attended the appearance of *Jehovah Elohim*

him, was ſo peculiar and diſtinguiſhing, as to leave no room for Abraham to fear deluſion; yet if there ſhould have ariſen the leaſt ſuſpicion of it in his mind, it is reaſonable to ſuppoſe, that he would have offered up his fervent prayers to God, who had promiſed to be *his God*, and who had frequently interpoſed for his protection, that he would prevent his being deluded. And ſince it was not likely, that Jehovah would ſuffer his *friend* to be impoſed on by an evil ſpirit, in the appearance of an angel of light, and not interpoſe in his favour; Abraham could not but have ſeen it fit to reject ſuch a groundleſs fear.

But ſome may ſay: There was no neceſſity of an interpoſition in this caſe. Abraham might have known, that it could not be a command from God, ſince it was contrary to a general antecedent law of his: *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.* What is meant by the *image of God* is explained *Gen.* i. 26. And God ſaid: *Let us make man in our image, and after our likeneſs, and let them have dominion over the fiſh* etc. This prohibition then is founded upon the unfitneſs of depriving any one unjuſtly of the equal right he had with others, to uſe the inferior creatures to his own plea-

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ſure and happineſs. If this difficulty ſprung up in the mind of Abraham, as probably it did; he could eaſily diſcern, that this was a grant of power to magiſtrates to put an end to the life of any one, who had taken away another's life without a forfeiture of it. Before this God had kept the puniſhment of murder in his own hand. And when the foundation of this law was laid in man's being made in the image of God, that is, in dominion over the lower creatures, which was a grant of divine favour; he might ſee, that neither the law nor the reaſon of it were ſuch, as invariably obliged God, who only baniſhed Cain, but ſuffered no body to kill him; and who, in giving man dominion over the inferior creatures, did not part with his ſuperior right to diſpoſe of all the beings he had created.

But it may be farther objected: That Abraham was under a natural obligation, ſince he had been the inſtrument of introducing Iſaac into life, to guard and protect him; and this natural obligation was prior to the command of offering him up: that Iſaac had done nothing to forfeit the injoyments of life, of which, had his father ſacrificed him, he would have been intirely deprived: and that Iſaac was not the property of Abraham, notwithſtanding he was his father; and therefore

therefore Iſaac might have rightfully reſiſted him. Herein, I think, lies the greateſt ſtrength of the objections, which have been made againſt this inſtance of Abraham's obedience. To all which I ſhall endeavour to make as ſatisfactory a reply, as I can. When it is ſaid, that a father is under a natural obligation to guard and protect the life of his ſon, I would inquire: What we are to underſtand by natural obligation? If by this expreſſion be meant the affection, which a parent is obſerved to have to his offſpring; this indeed diſcovers the wiſe goodneſs of the creator; but does not ſo much as neceſſarily infer moral agency, ſince we find it in beings which are mere agents. A moral capacity therefore, that is, a power to diſcern what is right, and fit, and reaſonable, is requiſite to any obligation at all. A father then, who is a moral agent, muſt ſee himſelf obliged to guard and protect his ſon; and the rather, becauſe he was the inſtrument of bringing him into life. But is there no caſe, wherein ſuch an obligation may be ſuperſeded? May there not be in ſome ſuppoſed circumſtances good and ſufficient reaſons for the contrary conduct? Self-preſervation may with equal reaſon be repreſented to be a natural obligation: But may there not be ſuch circumſtances

put,

put, as to make it reaſonable for a man to recede from this prior obligation, and part with his life? The truth is, that the general rule for the conduct of a reaſonable being is always to act reaſonably; but the inſtances of reaſonable behaviour muſt be determined by a careful and honeſt regard to the circumſtances which attend every caſe. It will be granted, that if Iſaac had forfeited his title to life, he would have had no claim to protection. And why? Becauſe ſuch protection would have been injurious to the common happineſs. Good or evil to others then, it ſeems, has a conſiderable weight in determining the nature of an action. Let us therefore ſuppoſe, that Abraham was not only convinced, that the command was from Jehovah; but alſo, that upon the cooleſt and moſt deliberate reflection on the circumſtances of the caſe, he diſcern'd, that the good which would ariſe from his compliance would be greater, than the pain of his own doing it, or the evil which Iſaac conſenting to it would ſuſtain. The conſequence then would be, that Abraham would ſee the injunction not to be unfit, unreaſonable, and inconſiſtent, as a trial of his obedience. This muſt have been the caſe, whether we are capable of puting it in this manner in a full and convincing

vincing light or not, thro the ſhortneſs of the hiſtory which is tranſmited to us; ſince without ſuch a ſuppoſition the conduct of Abraham in attempting it cannot be vindicated, and with it his behaviour will appear reaſonable. Let us therefore try whether the hiſtory, as ſhort as it is, will not lead us to a train of arguings that (all circumſtances conſidered) might reaſonably ſatisfy Abraham's mind and juſtify his procedure.

When Jehovah appeared to Abram as *El Shaddai*, and commanded him *to walk before him and be perfect*, he made a covenant with him, ſtiled AN EVERLASTING COVENANT, upon theſe terms, as the father of a multitude of nations; and accordingly changed his name from *Abram* to *Abraham*, in whom, as the father of the faithful, ALL THE FAMILIES OF THE EARTH *ſhould be bleſſed*, promiſing *all the land of Canaan for* AN EVERLASTING POSSESSION, and *to be their God.* At the ſame time God promiſed him *Iſaac*, and that in him this EVERLASTING COVENANT ſhould be eſtabliſhed. *Iſhmael* indeed was to be *bleſſed, and made fruitful; but my covenant*, ſais he, *will I eſtabliſh with Iſaac.* And when Abraham was commanded to hearken to Sarah, and to turn out Hagar and Iſhmael, it is added: *For in Iſaac ſhall thy ſeed be called.* Theſe

things being obſerved, we may apprehend Abraham to reaſon thus: The appearance, which gives this command to offer up Iſaac, is the ſame which promiſed him, and in the ſame eminent and diſtinguiſhed glory. I have had the honour ſo frequently to converſe with Jehovah, that I can't, I think, be miſtaken. But ſtrange command! Iſaac, my only ſon by Sarah, *in whom Jehovah eſtabliſhed his covenant*, to be offered up! Surely then he muſt be raiſed again; the faithfulneſs of God requires it, in his perſon the EVERLASTING COVENANT is ſettled. Well then a few moments pain to Iſaac will be repaid by his return to life, and the advantage of having a full confirmation of promiſed bleſſings. But Iſaac is not my property, he may reſiſt. True And what if he ſhould not conſent? That is not my province, I will leave this to the time, when Jehovah by a ſecond appearance ſhall mark out the place of the offering; then will I tell him the matter, and wait the event. But why muſt this be done by my hand? the hand of a father? why muſt the painful act be performed by me? why muſt the tender affection of a parent be thus tried? what can make this appear fit and reaſonable to be commanded? I am ſet up to be a pattern of duty and reward,

ward, in me ALL THE FAMILIES OF THE EARTH *are to be bleſſed.* If Iſaac be raiſed again (as certainly he muſt) will not that be of extenſive and univerſal uſefulneſs, in confirming the promiſe of a happy and perpetual life to the faithful? To me the reward is promiſed, and thro me to ALL THE FAMILIES OF THE EARTH, *as walking before God and being perfect.* Since then I am deſigned to be a general example of that conduct, to which the promiſe of AN EVERLASTING POSSESSION is made, it cannot be unfit to try my obedience in inſtances of duty, which have great difficulty attending them; and particularly in this, with which, tho with the reluctance of a father, I am reſolved to comply [1]. The greatneſs of this inſtance of Abraham's obedience is in the general well repreſented by *Moſes Maimonides.* His words are theſe [2]: "The ſtory of Abraham

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[1] I have taken no notice of the cuſtom of human ſacrifices, the preventing of which ſome imagine to be the reaſon of God's trying Abraham this way. It does not appear that the uſage was ſo antient. They, who are deſirous to know what different authors ſay upon this ſubject, may conſult Sir *John Marſham*, *Le Clerc*, *Patrick*, and *Philo*, *Lib. De Abrahamo.*

[2] Hiſtoria Abrahami de ligatione Iſaaci comprehendit duo magna fundamenta legis. Unum eſt, nobis indicare, quouſque ſe extendit amor et timor Dei. Praecepit enim illic

" concerning binding Iſaac includes two
" great foundations of the law. One is,
" to ſhew us how far the love and fear
" of God extends itſelf. For there he
" commanded that, with which the loſs
" of money, or of life itſelf, is not to
" be compared; but which far ſurpaſſes
" all things that can be imagined; nay

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illic tale quid, cum quo nec pecuniae, neque vitae profuſio comparari poteſt; ſed quod omnia longe excedit et ſuperat, quae excogitari poſſent; quinimo ad quod naturam inclinare, et flecti poſſe, cogitari nequit; hoc videlicet: Ut ſit vir quidam, qui ſummo prolis ſuſcipiendae tenetur deſiderio, praedives, in ſumma authoritate conſtitutus, et nihil magis in votis habens, quam ut gens aliqua ex ſuo ſemine ſit ſuperſtes, cui poſt omnem amiſſam ſpem in extrema ſenectute filius naſcatur, et qui, poſthabito omni affectu ac amore (qui ſane non niſi ſummus eſſe poteſt) propter timorem et amorem Dei, ad praeceptum ejus de filio illo ſuo dilecto ſtabiliendum, relinquat omnem, quam in ipſo collocaverat, ſpem et expectationem, ac ad mactandum eum poſt trium dierum iter conſentiat. Hoc certe maximum eſt. Nam ſi eo momento, cum mandatum accepit, facere id voluiſſet, fuiſſet actio turbulenta, praeceps, et inconſiderata; verum quod id facit poſt aliquot dierum ab accepto mandato ſpatium, inde colligitur, fuiſſe actionem conſideratam, mature deliberatam, et teſtimonium ac probationem obedientiae, amoris, et timoris Dei, neque hic ad quicquam aliud, vel ad ullam aliam paſſionem reſpiciendum eſſe. Nam Abraham non feſtinavit occidere filium ſuum ex pavore, aut terrore aliquo ipſi a Deo injecto, ne forte ipſe occideretur, vel ad paupertatem ab ipſo rediger etur; ſed ut notum fieret hominibus, quidnam conveniat facere propter amorem et timorem Dei, non propter ſpem alicujus praemii, vel metum poenae, ſicut multis in locis expoſuimus. Alterum eſt, docere, quod in rei veritate crediderint prophetae ea, quae ipſis per prophetiam a Deo oblata fuerunt. *Mor. Nov. P.* iii. *cap.* 24.

" to

" to which nature is reluctant, namely:
" That a man extremely desirous of an
" offspring, very rich, and in great au-
" thority, who had a son, after he had
" abandoned all hope of an heir, in his
" old age, should so overcome his natu-
" ral affection to him (which could not
" but be exceeding great) as to forego all
" the expectations he had from him,
" and consent after a journey of three
" days to slay this son with his own
" hand. This surely is a thing extraor-
" dinarily great. For, if he had done
" it that moment, when he was com-
" manded, it might have been thought
" a precipitate, sudden, and inconsiderate
" act; but to do it so many days after
" he had received the command, upon
" mature deliberation, was the highest
" proof of his obedience, and that this
" act proceeded from nothing but the
" fear and love of God. For Abraham
" did not hasten to slay his son from any
" fear, lest otherwise God should have
" slain him, or have reduced him to po-
" verty; but took time to consider of it,
" that all men might know what every
" one ought to do thro the love and fear
" of God, *etc.*"

Tho I have not hitherto considered Abram's behaviour, when not long after his coming into Canaan, a famine occa-

ſioned his removal to Egypt, and the fear of being killed on the account of Sarai's beauty made him perſuade her to ſay that ſhe was his ſiſter; which conduct he likewiſe reſumed afterwards, when he went to the court of Paleſtine: yet becauſe many have in an aggravating manner blamed this management of Abram, I ſhall now repreſent the ſtory in that light, and attended with thoſe circumſtances, which appear to me proper to form a right judgment concerning it. Abram, it ſeems, when he was called to remove ftom his father's houſe, deſired Sarai to ſay of him, that he was her brother to prevent his being ſlain for her ſake, if it ſhould be known he was her huſband. It appears then to have been a prudential conduct to ſecure his life, and the requeſt was only to conceal part of the truth, not to tell what was falſe. When Abram went to the court of Egypt, by reaſon of a famine which was in the land of Canaan, and afterward to that of Gerar; he renew'd this requeſt to Sarai, to paſs for his ſiſter (as indeed ſhe was) and not to ſay ſhe was his wife. This ſprung from a fear, leſt he ſhould be privately murdered on the account of Sarai's beauty; which he might be apprehenſive of from the vicious manners, that might probably be expected to prevail

prevail in idolatrous courts. And tho Abram could not be inſenſible, that the promiſe which God had made to him, that the land of Canaan ſhould be given to his ſeed, was inconſiſtent with his being then kill'd; yet he did not know, but perſuading Sarai to ſay ſhe was his ſiſter might be the moſt proper, as well as an allowable method (for God had not given him any ſpecial direction) of preſerving himſelf. By this conduct the courtiers would be taken off from any ſecret attempts upon his life. And not to mention the length of time, which in eaſtern courts was taken up to prepare a royal bride (if the cuſtom that was obſerved in the time of Eſther prevailed then [1]) many excuſes, beſides difference of religion, which would without doubt gain a delay for ſome time, might be offered by Sarai, to put off and defer complying with ſolicitations of marriage, till there ſhould be an opportunity of leaving Egypt, which Abram's dependance upon God might inſpire him with a firm expectation of gaining. And Abram could not readily enter into an apprehenſion, that violence would be offered to his

[1] *Eſth. chap.* ii.

siſter. Pharaoh [1] had hoſpitably admited him and his retinue to ſojourn in his country, and the laws of hoſpitality were then, as well as afterwards, regarded as moſt ſacred [2]? He was king

[1] Ὁ Φαραὼν καὶ Αἰγυπτίας βασιλέα σημαίνει. *Joſ. Ant, Jud. L.* viii. *c.* 6. *ed. Hudſ.* Apud Arabas *pharahh* etiamnum hodie idem eſt, ac *ſummum tenuit*, vel *cepit*. Vid. *Cleric.*

[2] The hiſtory of Abram ſhews the early practice of hoſpitality. How ſacred the laws of hoſpitality were then eſteemed, is evident from Lot's behaviour, *Gen.* xix. 7, *etc.* In following Ages the ſame ſentiments prevailed. Quem hominem, C. Verres, tanta tam inſigni injuria affeciſti? quem hominem? Dei immortales! non dicam amicum tuum, quod apud homines cariſſimum eſt; non hoſpitem, quod ſanctiſſimum eſt, etc. Vid. *Cic. in Verrem Orat. ſept. cap.* XLV. *ed. Graev.* Is igitur non modo a te periculo liberatus, ſed etiam honore ampliſſimo ornatus, arguitur domi te ſuae interficere voluiſſe; quod tu, niſi eum furioſiſſimum judicas, ſuſpicari profecto non potes. Ut enim omittam, cujus tanti ſceleris fuerit, in conſpectu deorum penatium necare hoſpitem, etc. *Id. Orat. pro rege Dejot. c.* 5. Quemcunque mortalium arcere tecto nefas habetur: pro fortuna quiſque, apparatis epulis, excipit. Cum defecerit, qui modo hoſpes fuerat, monſtrator hoſpitii et comes, proximam domum non invitati adeunt: nec intereſt, pari humanitate accipiuntur. Vid. *Tacit. De moribus German.* Hoſpites violare fas non putant. Qui quaque de cauſa ad eos venerunt, ab injuria prohibent, ſanctoſque habent; iis omnium domus patent, victuſque communicatur. *Caeſ. De bell. Gall. L.* vi. *c.* 21. *ed. Cler.* Conveniebat autem facile ex moribus populi Romani primum juxta parentes locum pupillos tenere debere, fidei tutelaeque noſtrae creditos; ſecum eos proximum locum clientes habere, qui ſeſe itidem in fidem et patrocinium noſtrum dediderunt; tum in tertio loco eſſe hoſpites; poſtea eſſe cognatos affineſque. *A. Gellius L.* v. *c.* 13. Inſuper Jovi Xenio ſacrificabant, interque ſacrificandum hac verborum formula uſi: εἰς Δία Ξένιον ἁμαρτεῖν, ἢ περιοργῶ ξένῳ.

only

only of lower Egypt, which was celebrated for plenty of corn and paſture (for in all probability Egypt at that time was governed by ſeveral [1] petty princes) and Abram knew himſelf poſſeſſed of great ſtrength and riches. But if violence ſhould be offered, he was ſure by the promiſe of God, *to bleſs them that bleſſed him, and curſe them that curſed him*, that there would be an extraordinary interpoſure; which accordingly happened both times, and made Abraham remarkable, and diſtinguiſhed at two courts. If however any ſhould yet apprehend, that this conduct of Abram was in ſome degree blameable; it is to be remembered, that tho his example of obedience was peculiarly eminent, yet it was not deſigned to be intirely complete and altogether faultleſs.

Moreover, in Abraham we find exemplified proper incouragements, promiſes, and motives to a ſteddy and unſhaken truſt in the true and living God, and a ſincere and conſtant obedience to his commands, whatever difficulty may attend the practice of any of them. To incourage Abram to leave his native place and relatives, to which it is natural to

[1] Vid. *Marſh. Can. Chron.*

have

have a ſtrong affection, and go into a countrey, of which he had no knowledge, at a great diſtance, God gave him a promiſe, the full compaſs whereof was gradually by divine wiſdom and goodneſs to be opened to him. *I will make of thee a great nation:* and, *I will bleſs thee and make thy name great, and thou ſhalt be a bleſſing:* and *I will bleſs them who bleſs thee, and curſe him who curſeth thee, and in thee ſhall* ALL THE FAMILIES OF THE EARTH *be bleſſed.* When Abram, after the death of his father, left Charran in compliance with the divine command, and entering Canaan went to Sychem, and ſo to the plain or grove of Moreh, a rough and fierce people living there, who deſcended from Canaan, and were not friendly to the poſterity of Shem; to ſupport Abram God appeared, and opened the general promiſe he had given him in Ur in one particular: *To thy ſeed will I give this land.* The remarkable interpoſure of Jehovah in favour of Abram, while he was at the courts of Egypt and Gerar, by inflicting on them a terrible and miraculous diſtemper, and the manner in which it was removed, at leaſt from Gerar, by his praying for them in the character of a prophet, could not but confirm to him that part of the divine promiſe: *And thou ſhalt be a bleſſing, and I will*

bleſs them who bleſs thee, and curſe him who curſeth thee. Upon the ſeparation of Lot from Abram, Jehovah, to comfort Abram, ſhewed him in a viſion the land northward and ſouthward, eaſtward and weſtward, and added, *To thee will I give it, and to thy ſeed for ever*; and ordered him to walk thro it, as it were to take poſſeſſion of it. Tho the ſucceſs, which Abram with his allies had gained over the four eaſtern princes, could not but confirm his faith in the promiſe, that *God would bleſs him*; yet a reflection upon their power, and the probability of their returning with freſh forces, and the impreſſion which that would make upon his allies, who were neighbouring petty princes of Canaan, might occaſion in ſome degree a damp upon his ſpirits. God then revealed himſelf to him, and gave him aſſurance, that he would be *his ſhield, and exceeding great reward.* When Abram at the ſame time thus humbly expoſtulated with God (refering probably to that part of the promiſe, *I will make of thee a great nation*) what avail riches to me, and ſecurity in the poſſeſſing of them, ſince *I go childleſs, and Eleazer of Damaſcus, my ſteward, and born in my houſe, is mine heir?* God aſſured him, *that a ſon of his own body ſhould be his heir*; and in a viſion of the

ſtars

ſtars repreſented the numerouſneſs of his deſcendants; and by covenant ingaged to give to his natural ſeed the land, from the river of Egypt to the great river the river Euphrates: but added withal, that they ſhould be ſtrangers in a land not theirs, and be afflicted four hundred years, after which they ſhould return in the fourth generation with great ſubſtance; but that *Abram himſelf ſhould go to his fathers in peace, and be buried in a good old age.* In the ninety ninth year of Abram Jehovah appeared to him, and as *El Shaddai* commanded him *to walk before him and be perfect*; in which character he ſhould be the *father of many nations, and* ALL THE FAMILIES OF THE EARTH *ſhould be bleſſed* in him. Another covenant was ſettled, called AN EVERLASTING COVENANT, in which God engaged to be the *God of Abraham, and of this his ſeed after him in their generations, and to give them all the land of Canaan for* AN EVERLASTING POSSESSION. And now the firſt promiſe of God to Abram in Ur was fully opened in that branch of it, which was moſt important and extenſive, namely: *In thee ſhall* ALL THE FAMILIES OF THE EARTH *be bleſſed.* It is obſervable, that every illuſtration of this promiſe was deſigned either as a reward of ſome remarkable inſtances of Abraham's obedience, or an incouragement

ment for his future adherence to the ſervice of the true God, when he was under the apprehenſion of conſiderable danger or great difficulty. After Abraham had complied with the painful rite of circumciſion in obedience to a divine command, Jehovah appeared to him in the plains of Mamre, and renewed the promiſe of a ſon by Sarah, and treated him as a friend, in opening to him his deſign of deſtroying Sodom and Gomorrah. To reward the laſt and greateſt inſtance of Abraham's faith and obedience, namely the offering up his ſon Iſaac, Jehovah in the ſolemneſt manner by an oath confirmed to him all the bleſſings, which before had only been promiſed.

Thus I have repreſentd the moſt conſiderable expreſſions of favour, that God granted to Abraham, to incourage him to ſteddy faith and conſtant obedience; to which may be added the preſents, and ſafe conduct of the king of Egypt; the favours his nephew Lot received for his ſake; the promiſe that was made by an angel to Hagar, that her ſon by Abram, who ſhould be called *Iſhmael*, ſhould become the anceſtor of a great people, and that twelve princes ſhould ſpring from him; the liberty which the king of Gerar gave to Abraham, beſides the preſents

preſents he had made him, to live with the utmoſt ſecurity in any part of his dominions, and his deſire of entring into a league of friendſhip with him, ſince he was peculiarly favoured and protected by God; the alliances of ſeveral petty princes of Canaan; the ſucceſs which attended Eleazer his ſteward, when he attempted, agreeably to his orders, a match between one of his own kindred, and his ſon Iſaac; and finally the reſpect which was paid him by the ſons of Heth, particularly by Ephron, when he purchaſed a burying-place.

A few remarks, which I apprehend proper, ſhall conclude this head. A reaſonable diſpoſition and behaviour in every circumſtance, which ariſes, is the deſign of divine encouragements. Thus the favours and promiſes, which God granted to Abraham, were by him intended as means and motives for that purpoſe. As man therefore is a ſenſible moral agent, happineſs, which depends on the will of God, cannot be an improper motive to produce in him a reaſonable temper and conduct. Nor is it a province unworthy of him, who is the wiſe and kind governour of the world, to proportion the incouragements of religious virtue to the imperfection and temptations of the preſent ſtate. And when mankind

mankind had run into idolatry from the hope of obtaining good, or eſcaping evil, by the influence of their falſe Gods, and the one true God deſigned in ſetting up Abraham as an example to cure that evil, and prevent its ſpreading; nothing could be more proper, than that Abraham ſhould have remarkable protection and diſtinguiſhed favours.

The conſiderarion of the circumſtances, which attended the exhibiting this example, will make the wiſdom and goodneſs of God therein appear more conſpicuous. Tho the impreſſion, which the appearance of Jehovah in terrible majeſty had made at the diſperſion, appears to have been worn out, by Terah's ſinking into ſome degrees of idolatry; yet, ſince Terah was cotemporary with Peleg, in whoſe days the diviſion happened, one hundred and eighteen years, the diſtance was not ſo great, but we may reaſonably apprehend, that the time of raiſing up Abram to be an example was proper to have given a check to idolatry, and if it had been carefully conſidered to have cured it. Beſides, when Terah was all his life coeval with Shem, one of Noah's ſons, from whom he himſelf deſcended, the earlieſt revelations might without difficulty be recovered, and certainly known. This pattern moreover

moreover was not as a light, that ſuddenly aroſe, and as ſoon diſappeared, but continued an hundred years; for Abram was ſeventy five years old, when he came into Canaan, and died in his hundred and ſeventy fifth Year. He was exhibited as an example to the deſcendants of Cham, among whom degeneracy took its riſe, and by whom it was unhappily ſpread. Egypt was peopled by Mizraim, a ſon of Cham, Caſluhim deſcended from Mizraim, from Caſluhim came Philiſtim, and the ſeveral nations, which were called *Canaanites*, took their riſe from *Canaan*, another ſon of Cham. Abram's ſojourning from one place to another, and his being remarkably favoured by Jehovah, wherever he went, and particularly at the courts of Egypt and Gerar, rendered his example more general, and made it with greater care be obſerved: To which Melchiſedek's bleſſing him (who was king of Salem, and eminent for his worſhiping the true God, and the practice of righteouſneſs) in the preſence of the king of Sodom did not a little contribute. His family in conſequence was made up of perſons, who were of ſeveral nations. Eleazer his ſteward was of Damaſcus, and Hagar Sarah's handmaid was an Egyptian; and 'tis not improbable that many, who believed in the one true God,

God, might chooſe to live under his patriarchate. In a word, the influence of his example muſt have been wide and extenſive, when beſides Canaan, which was promiſed to Iſaac his heir, *Idumea* and *Arabia petraea*, *deſerta*, and *felix* were inhabited by ſuch, who deſcended from him by Hagar and Keturah. And God himſelf gives teſtimony to Abraham's care in inſtructing his children to *keep the way of the Lord, and to do juſtice and judgment.* What effect his inſtructions had, appears in Job, and his friends who are introduced as converſing with him.

From this hiſtory of Abraham we may collect the wiſe and kind conſtitution of religion, which God early ſettled in him, of faith and obedience, attended with promiſes, which were confirmed by covenant and oath; the promiſe of the land of Canaan to his natural ſeed, worſhiping the true and living God; and to his ſpiritual ſeed *walking before God and being upright* (of what nation or families ſoever) that *of being their God, and of the* EVERLASTING POSSESSION. This conſtitution, which I call *Abrahamic*, is plain and ſimple, kind and gracious, wiſe and ſuited to the imperfect ſtate of mankind, and of the greateſt compaſs and extenſiveneſs; and therefore fitly deſigned to continue and laſt. From whence it

muſt appear to all judicious perſons unneceſſary to vindicate every action of the deſcendants of Abraham. And I might for that reaſon here finiſh theſe remarks. But ſince light may be thrown upon ſome of the following accounts, by repreſenting them cloathed with their proper circumſtances, and uſeful reflections may be made upon the divine conduct; I ſhall proceed briefly to make ſome farther obſervations upon the remaining part of the hiſtory of Geneſis.

It appears by what is tranſmited to us of Iſaac, that he walked in the ſteps of his father Abraham; and received like inſtances of favour from *Jehovah*. For when his faith and patience had been tried by the barreneſs of Rebekah for twenty years, *the Lord was* at laſt *intreated of him*, and Rebekah conceived. A famine ariſing in the land occaſioned Iſaac to form a deſign of going into Egypt; but *Jehovah appeared to him, and ſaid, Go not down to Egypt, ſojourn in this land, and I will be with thee and bleſs thee: for unto thee and unto thy ſeed I will give all theſe countreys, and I will perform the oath which I ſware unto Abraham thy father; and I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries; and in thy ſeed ſhall* ALL THE NATIONS OF THE EARTH

EARTH *be bleſſed.* And to keep alive in Iſaac's mind, that the conſtitution was ſettled in Abraham, it follows: *becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.*

And whereas ſome may wonder, that, when Iſaac had an expreſs order not to go down to Egypt, but to ſojourn in Gerar, and a promiſe that God would be with him and bleſs him; he ſhould take the ſame conduct that Abraham had done before, and ſay, that Rebekah was his ſiſter: It is to be remarked, that the promiſe was expreſſed in general terms; *I will be with thee, and bleſs thee,* unattended with any particular directions: and tho he was received by the grant of the king, probably as a gueſt; yet *the men of the place,* ſais the text, *asked him of his wife* in ſuch a manner, as raiſed *fear in him, leſt they ſhould kill him for Rebekah's ſake.* And to the laſt part of the promiſe, which *Jehovah* then favoured Iſaac with, namely, *I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries, and in thy ſeed ſhall* ALL THE NATIONS OF THE EARTH *be bleſſed,* it is added: *becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.* Hereby

Iſaac might be led to apprehend, eſpecially when he was under the impreſſion of fear, that Abraham was no way blameable in that part of his conduct; and the rather, ſince it occaſioned ſuch an interpoſure of the true God, as made him to be more regarded by two idolatrous courts.

The extraordinary increaſe of Iſaac's poſſeſſions, while he dwelt in Gerar, raiſed the envy of the Philiſtines, and occaſioned their unkind uſage of him. And when he removed to Beerſheba, *Jehovah appeared to him the ſame night, and ſaid, I am the God of Abraham thy father: fear not, for I am with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.* And Iſaac building there an altar *called upon the name of Jehovah.* The affection however which Iſaac had to Eſau, as the elder ſon, and his intention to ſettle on him the ſpecial temporal bleſſing, which was intail'd on his family, implied weakneſs and imperfection. Eſau had loſt his claim to it as the firſt born, having forfeited it by marrying into the families of the idolatrous Canaanites. And it is probable that he himſelf might have practiſed idolatry, and in conſequence have been the occaſion of grief as well to Iſaac as Rebekah. But this muſt be regarded

regarded as frailty, and not ſuch oppoſition to the oracle, as would draw after it a forfeiture of the bleſſings, which were promiſed to thoſe, who walked before God and were upright. Rebekah might keep to herſelf the oracle, till the twins were born, and her particular affection for Jacob diſcovered itſelf to Iſaac, which might occaſion ſome ſuſpicion in him, that ſhe might by her fondneſs to Jacob be byaſed in repreſenting the prediction; and the rather, becauſe he had no diſcovery of it made to himſelf to direct his conduct in that affair, which he might apprehend not unreaſonable, ſince he had received the favour of ſeveral appearances of *Jehovah*. It is however certain, that when Iſaac had given the bleſſing to Jacob, ſenſible that it was the deſign of God, how ill ſoever the method was by which it was obtained, he would not by the tears and intreaties of his ſon Eſau be prevailed with to revoke it. To the advantage then, which they among whom Abraham ſojourned had by his example for an hundred years, muſt be added the benefit of Iſaac's pattern for an hundred and five years more, who imitated the faith and obedience of his father; for ſo long he lived after Abraham's death. The way which Jacob took by the advice of

his mother Rebekah to gain the bleſſing was unqueſtionably criminal, and can by no means be vindicated. The danger of being diſcovered by his father, and of drawing in conſequence a curſe inſtead of a bleſſing, indeed awakened his fear. But Rebekah replied: *Upon me be thy curſe.* And probably ſhe uſed other arguments to prevail with him, as Eſau's ſelling him his birthright, and forfeiting the bleſſing by marrying with the people of Canaan; the perſpicuity of the oracle in his own favour, *The elder ſhall ſerve the younger*; and the reſolution of Iſaac to give the bleſſing to Eſau, which was ſo ſoon to be executed, as would admit of no delay. To all which ſhe might add the authority of a mother. Rebekah ſucceeded, and Jacob complied with her directions. It is not unlikely indeed, that Jacob in his hurry at that time might not attend to all the inſtances of falſhood, in which the part he was to act by the advice of his mother would unavoidably involve him; but he could not but know, for he was then ſeventy ſeven years of age, that his ſaying to his father he was Eſau his firſt-born, that he had done what he commanded him, and that the Lord had brought veniſon to him, muſt draw upon him the guilt of many untruths, expreſſed with a deſign to deceive

ceive his aged father. To ſay that Jacob and his mother were poſſeſſed with the opinion, that they might impoſe upon Iſaac for the good of his family, will not much mend the matter. Beſides, tho Iſaac confirmed the bleſſing to Jacob, yet he expreſly declared that Jacob had obtained it by ſubtlety and deceit. Accordingly we find great diſtreſs immediately attending him, for his brother formed a deſign to kill him. To prevent which Rebekah, with the conſent of Iſaac, ſent him to Padan-aram. His fear of Eſau made him go almoſt unattended, and in a manner unbecoming the heir of the family, notwithſtanding his deſign was to take a wife thence. While Jacob was thus taking his flight from Canaan, like an exile, he could not but reflect upon his criminal conduct with the deepeſt concern; tho his father's confirming to him the bleſſing inſpired him with hope, and ingaged his dependance on divine providence. In this variety of thoughts Jacob laid himſelf down to ſleep, and was favoured with a repreſentation extremely proper to his circumſtance, and a viſion of *Jehovah*, tho in a dream, who ſaid: *I am the Lord God of Abraham thy father, and the God of Iſaac, the land whereon thou lieſt, to thee will I give it, and to thy ſeed;*

and behold I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again into this land. This appearance of *Jehovah* in glory, giving Jacob an aſſurance of the bleſſing, as the God of Abraham, and of Iſaac, pretty nearly in the ſame words which his father uſed, when he confirmed it to him, was attended with ſuch evidence, as would leave no room for Jacob to doubt, and was on ſeveral accounts very ſeaſonable. It was an incouragement to him, who was going to one branch of Abraham's family, which had fallen into ſome degrees of idolatry, to worſhip and ſerve there *Jehovah* alone, the God of his fathers, and the creator and governour of the world. Hereby his mind, which was juſt before oppreſſed with gloomy reflections, was conſiderably cheared, as is evident from his conduct after he roſe up; for he erected a pillar of the ſtone he had lain upon, poured oil on the top of it, called the name of the place *Bethel*, and vowed a tenth of all that God ſhould give him upon his return. And ſuch a diſſipation of his melancholy, and aſſurance of the divine favour, were highly requiſite to influence him to a ſuitable behaviour under circumſtances of diſtreſs, which afterwards would ariſe. When Jacob had convinced Laban upon his

his arrival at Padan-aram, that he was his ſiſter's ſon, he found himſelf in ſuch circumſtances, as that there was no other way for him to gain Rachel, than by entring into Laban's ſervice for ſeven years. This could not but be diſcerned by Jacob to be the effect of his ſudden flight from his brother Eſau; and ſince that was the conſequence of his obtaining the bleſſing in a criminal manner, he could not but have thereby a lively ſenſe of it preſerved in his mind. When Jacob firſt began his ſeven years ſervice with Laban, he was about ſeventy eight years of age. And when upon the expiration of them he demanded Rachel, and Laban impoſed Leah upon him in ſtead of her, ſuch impoſition could not but bring into his mind the ſad remembrance of his own guilt in deceiving his father. Jacob ſerved Laban ſeven other years for Rachel, whom he look'd upon as his wife, tho out of tenderneſs to Leah he would not put her away. Jacob's faith and patience were afterwards tried by the barreneſs of Rachel for near ſeven years; after which ſhe had a ſon, whom ſhe named *Joſeph*, in firm confidence that ſhe ſhould have another. When the fourteen years ſervice was ended, Jacob thought of returning to his own country, and opened his mind to Laban. But

But Laban intreated him to tarry, ſince he had found by experience, that the Lord had bleſſed him for his ſake. Jacob conſented upon terms which Laban readily agreed to, tho he changed them afterward ten times. In every alteration ſucceſs attended Jacob, and the interpoſure of God for his proſperity thereby appeared more conſpicuous. Laban therefore and his ſons grew envious, and Jacob was forced to go away ſecretly at the end of ſix more years. Thus he ſerved Laban, who was extremely covetous, fourteen years of the prime of his life for his two daughters, by whom and their handmaids he had a numerous family unprovided for. And tho Laban himſelf was convinced, that his proſperity was owing to Jacob, he was cruel and inhuman, exacting of him what was torn of beaſts, or ſtolen by day or by night; and in the remaining ſix years of his ſervice varied the agreement ten times. The continuance of Jacob however with Laban twenty years, in whoſe family ſome degrees of idolatry prevailed, was highly proper to carry on and promote the deſign of God to prevent or cure idolatry, by raiſing up Abraham and his family, and diſtinguiſhing them as worſhipers of himſelf alone by his peculiar favours. Laban had but little before Jacob came;

and

and it is probable that the family had leſs ſucceſs, after they had practiſed idolatry, in the degree they did. When Jacob came, Laban remarkably increaſed, and *the Lord bleſſed him for his ſake.* This evidently proved, that Jacob had preſerved himſelf from the undue mixtures in the worſhip of God, which had crept into Laban's family; and might, if it had been attended to, have recovered Laban to the like worſhip. While the wiſe and kind deſign of God to prevent or cure idolatry was carrying on in the example of Jacob at Padan-aram, the ſame was promoted at Canaan by the eminent pattern of his father Iſaac. Moreover the extraordinary interpoſition of God by a dream to Laban, to prevent his doing any miſchief to Jacob; and the appearance of an hoſt of angels to Jacob, to aſſure him that he ſhould be protected from the reſentment of his brother; farther confirmed by the ſucceſs, which was indulged to him in wreſtling with the angel (ſince theſe were favours granted to Jacob, as he was a ſincere worſhiper of the true God) did not a little contribute to this deſign. When Jacob had viſited his father, he left him, and ſojourned in other parts of Canaan, by which their examples became more extenſively uſeful.

Joſeph

Joſeph gave early diſcoveries of piety, and was favoured with divine dreams, which at once excited both the regard and affection of his father, and the hatred and envy of his brethren who ſold him into Egypt at ſeventeen years of age. When Potiphar, whoſe ſervant he was, ſaw that the Lord was with him, and made all that he did proſper in his hand, he appointed him overſeer in his houſe, and over all that he had; and from that time the bleſſing of the Lord was upon all that he had in the houſe, and in the field, for Joſeph's ſake, who worſhiped alone the true God. When from a falſe accuſation of his miſtreſs Joſeph was put into priſon, the keeper of the priſon ſeeing that the Lord was with him commited all the priſoners, who were in cuſtody, to his care. For ſome crime the butler and baker of the king of Egypt were put in ward, where Joſeph was, and each of them dreamed a dream, which appeared to have a reference to themſelves. This made them extremely melancholy, ſince under their preſent confinement they could not have an interpreter; when Joſeph reminding them that *interpretations belonged to God,* told them their dreams; and deſired the cupbearer to remember him, when he was reſtored to the favour of his prince. He how-

however forgot him two years, till Pharaoh dreamed a dream, which none of the magicians and wiſe men of Egypt could interpret; and then he acquainted Pharaoh with the skill of Joſeph, who ſent for him, and related to him his dream. Upon this Joſeph, who was a worſhiper of the true God alone, carefully aſcribed the ability of interpretation to him only: *It is not in me: God ſhall give Pharaoh an anſwer of peace.* And he added, after he had interpreted the dream: *God hath ſhewed Pharaoh, what he is about to do.* Then Joſeph, who was a branch of Abraham's family, eminent for early piety, and a remarkable inſtance of peculiar favour expreſſed to him as worſhiping the true God only, was advanced to be Lord over all Egypt under king Pharaoh, and look'd upon as a ſaviour there, and the deliverer of all the countries around. The fitneſs of this method to recover the Egyptians from ſuperſtition and idolatry, which at that time greatly prevailed among them, cannot but be diſcerned with eaſe by every attentive and conſiderate perſon. To which we may add, the deſcent of Jacob into Egypt, where he lived at Goſhen ſeventeen years with his family, ſeparate from the Egyptians, and attended with peculiar proſperity, as a reward for wor-

worſhiping of the true God. When he afterwards died, and was buried in Machpelah; the place where he was intered, the pomp of the proceſſion, and the remarkable grief which was expreſſed, were circumſtances proper to excite inquiry and regard. It is farther to be obſerved, that Jacob lived after Iſaac his father twenty ſeven years.

I have omited to take notice, that frequently the younger brother was prefered to the elder, and the deſire of Jacob and Joſeph to be buried with their fathers, to expreſs their firm belief of the promiſes; becauſe I would repreſent the deſign of God in raiſing up the family of Abraham to prevent or redreſs idolatry in one intire and uninterrupted view. And I ſhall now put an end to theſe remarks by obſerving only, that Abraham died without any poſſeſſion in the land of Canaan, tho it was promiſed to him and his ſeed; as did alſo Iſaac, while probably Iſhmael became the head of a great nation. And tho Jacob made a purchaſe, yet it was only of a parcel of a field amounting to no more than an hundred ſhekels, and no way proportioned to the promiſe of the land of Canaan; while Eſau had large poſſeſſions in Seir, and from him deſcended dukes. Hereby the patriarchs could not but be led to believe, that there

there would be a reſurrection to a perpetual happy life; ſince otherwiſe that promiſe made to each of them would be unaccompliſhed, namely: *I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations,* FOR AN EVERLASTING COVENANT, *to be a God unto thee, and to thy ſeed after thee.* And *I will give unto thee, and thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan* FOR AN EVERLASTING POSSESSION; *and I will be their God.*

A

DISSERTATION

On the FALL of MAN.

TO ſet the hiſtory, which Moſes gives us, of the fall of the firſt pair by means of the ſerpent in ſuch a light, as to have all apparent inconſiſtences removed, cannot but be looked upon as an attempt proper for thoſe, who undertake to vindicate the revelations of ſcripture.

Whether the ſtory is to be underſtood allegorically, or literally: and if literally, whether the dialogue is to be taken as real; or whether Eve's reaſoning upon the fact of a ſerpent's eating of the prohibited fruit, and not dying, be not repreſented in a way of dialogue after the eaſtern manner: whether an evil and apoſtate ſpirit was concerned in it, and if ſo, whether he made uſe of a real ſerpent, as the inſtrument; or whether he put on the appearance only of a ſerpent: and whether it can be made to appear, that

that it is not inconſiſtent with the ideas we have of the kind and wiſe governour of the world, to ſuffer ſuch a tempter to addreſs his innocent and unexperienced creatures: theſe are difficulties, which muſt be carefully attended to by any, who ſhall make the attempt.

Many of the antient and modern writers have underſtood this part of the hiſtory allegorically. *Maimonides* in ſome paſſages of his *Moreh Nevochim* [1] ſeems to be of this opinion, tho in others he appears to differ. *Philo* [2] allegoriſes it largely; and ſais in particular, that the ſerpent is a ſymbol of pleaſure: which by no means can agree to the manner, in which Moſes introduces the relation of the fall by ſaying, that the ſerpent was the moſt ſubtle of the *beaſts of the field.* The great objection which lies againſt the allegorical ſenſe is, that it quite alters the character of the writer, who appears to be a judicious, and exact hiſtorian; whereas he may be juſtly eſteemed a moſt inaccurate one, if in the middle of an hiſtory he has inſerted allegories, eſpecially when he gives no intimation of it to his reader.

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[1] *P.* ii. *cap.* 29, 30. [2] De opificio mundi, *p.* 24. *ed. Paris.*

Others therefore with more colour of reaſon tell us, that it is to be underſtood literally; but then they are at a loſs to account for the dialogue between the ſerpent and Eve, and only ſay, that it was the eaſtern cuſtom to repreſent facts in this manner [1]. Of this opinion is *Iſaac Abarbanel*, who denies that the ſerpent cou'd have any diſcourſe with Eve; and maintains, that by the dialogue

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[1] Sunt tamen qui, quoniam in hac hiſtoria multa mentio ſit ſermonum, ubi nulli habiti eſſe videntur, conjiciant ſerpentis nullos fuiſſe ſermones, ſed eum ab Heva conſpectum comedentem fructum interdictum, ejuſque exemplo adductam, ut ipſa etiam ederet, fuiſſe; cum praeterea arboris vetitae fructus ſpecie ſua ad concupiſcendum eum, et forte etiam nomine *ſcientiae*, ſpectantem proliceret. Certe poena ſerpenti inflicta, infra verſ. 14. *pulverem comedes omnibus diebus vitae tuae*, indicare videtur ſerpentem comedendo fructum arboris Hevam ſefelliſſe; et quia ex alta arbore fructus comedens eam perdiderat, ad terrae ſuccos lambendos damnatum fuiſſe. Iidem etiam cacodaemona quempiam huic negotio ſeſe immiſcuiſſe non negaverint, unde *ſerpentis* nomine poſtmodum ab Hebraeis indigitatus fuerit, ex hoc ſcripturae loco ita intellecto. Ut autem ſermonis ſerpentis, qui nullus fuit, meminit ſcriptor divinus, pro narrandi, qui in eo ſupra obſervatus eſt ad cap. 1. more; ita quoque, quia loquentem inducturus erat ſerpentem, cujus exemplo decepti ſint primi parentes, ei propterea calliditatem tribuerit, quae tamen bruto, non magis quam ſermo, ineſſe potuit: atque ideo et ſermone et verſutia uſus inducitur, ut volunt ii, quorum ſententiam referimus; quod haud minus primis parentibus, quam ſi doloſo ſermone eos corrupiſſet, nocuerit. Itaque et calliditas ſerpentis, et ejus cum Heva colloquium, non quaſi circumſtantiae, quae urgeri queant, ſed quaſi orientalia, ut ita dicam, narrationis ornamenta ab iiſdem habentur. Atque haec fuit, ex parte ſaltem, *Iſaaci Abarbanelis* ſententia, etc. *Cleric.*

the

the writer designed to express the reasonings of the woman drawn from the action of the serpent, and his eating of the fruit of the tree; which may be thus apprehended: This serpent, which was erect and shining, took in the presence of Eve of the fruit, which was forbiden. She amazed to find that neither death, nor any other disorder insued, but on the contrary rather greater lustre, concluded, that the tree was good for food, and that she might safely eat of it; and when she saw it was beautiful and pleasant to the eyes, she took of the fruit thereof, and did eat. *Le Clerc* apprehends that the sense of these words, *Ye shall be as Gods*, cannot be drawn from the action of the serpent, and that therefore this opinion is not perfectly consistent. To which may be replied, that if the serpent upon eating of the forbiden fruit was so far from dying, that he increased in lustre, and might probably give instances of greater sagacity; Eve might from thence infer, since this creature is much below me, and yet by eating this fruit is advanced; if I should eat of it, I should become as the *Elohim*, who attend the presence of the Lord God. And that the serpent after eating of the fruit seemed to be improved, is evident from those words: *When the woman saw,*

that the tree was to be desired to make one wise. Tho this interpretation, especially if the devil be allowed to direct and influence the serpent, carries in it considerable probability; yet upon a nearer view great difficulties will be found to attend it. The custom of the eastern writers to represent an history of facts by dialogue is not clearly and fully proved: the instances which are produced from the first of Genesis, *And God said, Let there be light, Let the earth bring forth grass &c.* are not sufficient to support it. *Is it so, that God hath said, ye shall not eat of any tree of the garden?* which in the opinion of the best critics in the Hebrew tongue is the true rendering of the word *col*, when a particle of negation precedes it, and best suits the reply the woman makes; by no means countenances this way of interpretation, but greatly favours the opinion of a real dialogue. Not to insist on the sentiment of bishop *Patrick*, who tells us, " that this manner " of expression, *Yea, hath God said?* " does not look like the begining of a " discourse, but the conclusion; as the " Jews themselves have observed[1]."

Let us suppose then a real dialogue. This *Josephus* the Jewish historian

[1] *In loc.*

does,

does [1], and explains it in a manner peculiar to himſelf; that all animals at that time had the faculty of language, and that the ſerpent living familiarly with Adam and the woman attempted to ſeduce the latter, becauſe he envied her happineſs, and was aware that great diſtreſs would befal her and Adam, if he ſhould ſucceed. In this interpretation, which is too fanciful to deſerve a particular inquiry into, he leaves out the influence of the devil, contrary to the general ſentiments of the moſt learned Jews [2], with which the writers of the New Teſtament agree [3].

Admiting then not only the dialogue to be real, but that the devil, the head of the apoſtacy, was concerned, we may

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[1] *Antiq. Jud. l.* i. *c.* 1. § 4.

[2] *Sammael* [the devil] was united with the ſerpent. *Rabbi Menach.* on *Gen.* iii. All the works that he [the ſerpent] did, and all the words he ſpoke, he ſpoke not, neither did, but by reaſon of the devil. *Pirke R. Eliezar*, ch. 13. See *Ainſworth.* At nec hoc praetereundum, quod *medraſch* adducunt ſapientes noſtri ſerpentem equitatum fuiſſe, et ſeſſorem ejus fuiſſe illum, qui decepit Evam, huncque ſeſſorem fuiſſe *Sammaelem;* quod nomen abſolute uſurpant de Satana. *Maim. Mor. Nev.* P. ii. *c.* 30.

[3] *John* viii. 44. *Ye are of your father the devil. He was a murderer from the begining.* Heb. ii. 14. *That through death he might deſtroy him, who had the power of death* [introducing it by ſin] *that is the devil.* Rev. xii. 9. *And the great dragon was caſt out, the old ſerpent* [refering to the hiſtory of the fall] *called the devil and Satan.*

apprehend either that he made uſe of a true ſerpent, or put on ſuch an appearance only. If the latter be received, the meaning of the ſentence may be given (as it is in the Eſſay [1]) in the following paraphraſe: *And the Lord God ſaid to the ſerpent, Becauſe thou haſt done this, curſed be thou* (who in the appearance of a ſerpent haſt beguiled the woman) *above all cattel, and above every beaſt of the field.* And tho a little while ſince in the form of a ſhining and erect ſerpent thou didſt inſinuate to her, that eating of the forbiden fruit had not only improved thy luſtre, but thy knowledge; and that if ſhe would eat of it, ſhe ſhould be advanced, and become as the *Elohim*, and thereby didſt ſucceed in thy attempt: yet I will abaſe thee before her, and in her preſence *ſhalt thou go on thy belly, and duſt ſhalt thou eat all the days*, that thou ſhalt live in this figure, wherein at preſent I detain thee. If the former be admited, and the devil made uſe of a real ſerpent, which was erect and ſhining, as an inſtrument; then that part of the ſentence, *and duſt ſhalt thou eat all the days of thy life*, may be interpreted, food mingled with duſt ſhalt thou eat

[1] See p. 29.

all

all the days thou ſhalt live, to whom the apoſtate ſpirit is now confined by *Jehovah Elohim.* If the degrading of that ſerpent from erect to groveling ſhould be thought by any to be incongruous, ſince the ſerpent could not be criminal; let ſuch remember, that the continuance of the ſerpent in any degree of pleaſure was the gift of God, and that the abaſement of it ſubſerved the views of moral government.

The chief objection, which lies againſt this way of interpreting the hiſtory of the fall, as indeed againſt any other, which ſhall take in the agency of the devil, is, that ſuch interpretations do not appear ſo conſiſtent with the ideas we have of a kind, wiſe, and powerful governor; eſpecially if the apoſtate ſpirit, who was permited to addreſs his temptation to unexperienced tho innocent creatures, fell from a higher ſtate of knowledge and happineſs, and in a different part of the creation of God.

I would reply to this in general, that it is the province of God as moral governor of the world, who has the direction and controul of every creature, to prevent any ſuch addreſs to be made to an innocent moral agent, as could not eaſily be diſcerned and overcome. Such views therefore of the temptation of the wo-

man, as are formed rather to account for its ſucceſs, than to make it conſiſtent with the hiſtory Moſes gives of it, and the character of God as a moral governor, muſt be rejected. When the devil in the appearance of a ſhining and erect ſerpent told the woman, that if ſhe eat of that fruit, ſhe ſhould not die; ſhe could not but know, that thoſe words carried in them a flat contradiction to an expreſs reſtraint, that not long before the Lord God had laid upon her and Adam not to eat. And if ſhe apprehended, that the improvements, which the ſerpent ſeemed to have upon eating the fruit, were the natural conſequences thereof; ſhe might by reflection be eaſily led to think, that tho that fruit ſhould be good for food to other creatures, yet ſince it was clearly and expreſly prohibited to her upon the threatning of death, it would prove deadly and fatal to her.

But to give a more particular anſwer to this difficulty I would remark, that the Preſence of *Jehovah Elohim* was attended with Angels, who were under his direction. This is undeniably clear from the Lord God's placing at the eaſt of the garden, upon the expulſion of the firſt pair, Cherubim and a flaming ſword, which turned every way to guard the paſſage to the tree of life. Some of theſe atten-

attendants on the Preſence, it is probable, diſliked their poſt, and affected a more independent ſtate, whoſe head attempted to deceive the woman with the proſpect of her gaining ſuch knowledge by eating the prohibited fruit, as ſhould render inſtruction and reſtraint to her unneceſſary. This might be the firſt overt-act of the apoſtacy of *Sammael*, or the devil. There are but two places, wherein the fall of the Angels and what followed upon it are deſcribed; and we ſhall find upon a careful examination, they will not a little favour this opinion. The firſt is in Jude: *And the angels, who kept not their firſt ſtate*[1]: meaning either the innocence in which they were created, in which ſenſe *Chriſt* ſais of their head[2], that he *abode not in the truth*; and *Peter* concerning them all, that *they ſined*[3]: or the ſhare of government, which was aſſigned to them in ſubjection to the Preſence, with which they were not contented, but affected an higher and leſs dependent condition. The manner in which *Sammael* tempted Eve by repreſenting, that if ſhe would

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[1] *Jude Ver.* 6. Ἀρχήν. Angelos vero, qui non ſervaverunt ſuum principatum. *Vulg.* Et angeli, qui non ſervârunt principatum ſuum. *Arab. verſ.* Et angelos, qui non ſervârunt primas ſuas. *Syr. verſ.*

[2] *John* viii. 44. [3] 2 *Ep.* ii. 4.

eat

eat of the forbiden fruit, ſhe ſhould riſe higher, and be as the *Elohim*, renders this probable. The Greek word, which we tranſlate their *firſt ſtate*, is frequently uſed to ſignify *principality*. So, *Far above all* principality, *and power, and might, and dominion*, etc [1]. *For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or* principalities, *or powers*, etc [2]. *Put them in mind to be ſubject to* principalities, *and powers* [3]. According to this interpretation the apoſtle *Jude* not only repreſents the fall of the angels, but the occaſion of their apoſtacy, namely their diſlike of the degree of power they had in ſubjection to the Preſence. This is greatly favoured by the following words: *but left their own habitation.* A word nearly allied to that, which is here uſed by *Jude*, is made uſe of by *S.* Paul: *In whom you alſo are builded together for an* habitation [4] *of God through the Spirit* [5]: refering to the temple, wherein was the *Shecinah* or the Preſence. So in the prophet Jeremy: *Therefore pro-*

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[1] *Eph.* i. 21. [2] *Col.* i. 16. [3] *Tit.* iii. 1.
[4] Κατοικητήριον. [5] *Eph.* ii. 22.

pheſie

pheſie thou againſt them all theſe words, and ſay unto them: The Lord ſhall roar on high, and utter his voice from his holy habitation, *he ſhall mightily roar upon his* habitation *&c*[1]. If the apoſtle *Jude* had any regard to this uſe of the word, when he ſpeaks of the angels who kept not their poſt, *but left their own habitation*; his meaning muſt be, that they left the Preſence, which was their proper habitation, as they were attendants upon it. This is farther confirmed by the words which follow: *he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* If we ſuppoſe theſe angels before they fell to be with the Preſence in Paradiſe, which was attended with inexpreſſible brightneſs and glory; no phraſe could be more proper, than that which *Jude* here uſes, that after they had deſerted their poſt, he [the Lord] reſerved them in everlaſting chains under *darkneſs.* In the other place, which mentions the fall of the angels, the ſame thing is expreſſed, but in ſtronger terms: *If God ſpared not the angels, who ſined; but caſt them down to hell, and delivered*

[1] *Jer.* xxv. 30. See *Joel* iii. 16. *Amos* i. 2.

them

them into chains of darkneſs [or, as the words might be rendered, *but confining them to dark air* [1] *in chains of darkneſs, hath delivered them*] *to be reſerved unto judgment* [2]. I think it will be allowed me, that theſe expreſſions have an eaſy ſenſe, when conſidered as oppoſed to the glory. And when Jude ſais, that they were reſerved *to the judgment of the great day*, and Peter *unto judgment*, it is evident that they refer to the day, when this ſyſtem ſhall be deſtroyed. Our Saviour, when he is repreſenting the ſentence, which ſhall be denounced againſt wicked men in the day of judgment, expreſſes himſelf in this manner: *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* If the commonly received opinion were true, where is the propriety and fitneſs of ſuch a conduct? But upon a ſuppoſition that they related to our ſyſtem, and were a part of it, ſuch a procedure will appear with great clearneſs a-

[1] Τάρταρος, ὁ καλώτερος τῶν ἅδε τόπος· οἱ δὲ τὸν περὶ τὰ νέφη τόπον ἕτω λέγουσιν· ἄλλοι δὲ τὸν σκολιώτατον τόπον, παρὰ τὸ ἐπιτεταράχθαι καὶ συπεχύθαι τὰ ἐν ἀυτῷ πάντα. *Etym. mag.* Τάρταρος, ὁ ὑπὸ τὴν γῆν καλώτατος τόπος. *Heſych.* Τάρταρος, ὃς τελάρακται καὶ καλέφυκται, ἀὴρ ὢν καθ' Ὅμηρον (ἠερόεντα γὰρ αὐτὸν λέγει) ἠερθεὶς ἐστὶν ἤτοι σκολιὸς, καὶ ἀλαμπέτατος· ἀὴρ μέν τοι ὑπόγαιος καὶ ἀνήλιος, καὶ διὰ τέλος ψυχρός. *Phavorin.* Vid. etiam *Suid.*

[2] 2 *Pet.* ii. 4.

greeable

greeable and congruous. Admit then, that the angels, who fell, were attendants upon the Preſence in the garden, and had a ſhare of power, but in ſubordination to the Preſence; ſuppoſe that they were in the ſcale of beings, which belonged to our frame, and agents capable of uſing aright or miſimploying their powers, and probably in a ſtate of trial: there is no inconſiſtency in God's permiting them to tempt thoſe, who were a little below them in the order of beings, which related to the ſame ſyſtem.

F I N I S.

ERRATA.

PAGE 14. Note 1. line 2. read πονηρῷ. p. 38. n. l. 11: r. *laphethach.* p. 45. n. 1. r. *nephilim.* p. 78. figure [1] ſhould ſtand after *ſhield* l. 11. and not in l. 21. p. 105. l. 6. r. *who.* p. 113. l. 3. figure [3] ſhould ſtand after *Leummim.* p. 154. n. l. 1. r. *caphaph.* p. 168. n. 3. l. 1. r. *chul.* p. 215. n. l. 5. r. *tentat in.* p. 280. n. 2. l. 26. r. *ſecundum.*

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